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# ZOROASTRIANISM

in the light of

Ilm-e-Kschnoon

A. N. Bharucha



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of the author.*

## **Zoroastrianism**

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Ilm-e-Kshnoom

by  
**A. N. Bharucha**

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For further copies in No. America, contact

Jal N. Bharucha  
66-57 Saunders St.  
Rego Park, NY 11374

Author's address:

Khalakdina Terrace B  
Gowalia Tank Rd.  
Bombay, India 400036

Dedication : To those who believe in God.



"Pe Namay Yezdawn Ahura Mazda Khodai avazumi vereze khoray avazayud.

Daadar Ahura Mazda, raicomand, khoraymand Minonan-Mino beraytum beresaad."—(from Hormazd Yest).

In the name of the venerable Ahura Mazda, Lord of Creation, promoter of evolution ; may His lustre increase !

Radiant and lustrous supreme arbiter, incomparable angel of all angels, reach me.

## PREFACE

The aim of this little book is to enlighten young Zoroastrians with the knowledge of the religion. It is recited in a prayer on their initiation (Navjote ceremony) that the Mazda-yesna deen is "Majistacha, Voishtacha, Shrestacha" meaning, it is majestic, it is peerless, it is beautiful. Effort is here made to prove the validity of these words.

My affectionate thanks are due to my daughter Nergis J. Cowasji for improving and embellishing many a passage in my work and to my sons Jal and Minoo for devoting their precious time to give their best help, each in his own way. The three of them not only encouraged me but also contributed their mite towards this publication.

I am very much indebted to dear Gool H. Wadia who helped me in this endeavour. Besides correcting some flaws in the book she solved many a problem for me. My heartfelt thanks to her.

I am very grateful to M/s. Noshirwanji and Rustomji Cama and their venerable father, Muncherji, of the Bombay Samachar for their valuable and spontaneous help in publishing this work. Friends whom I hardly meet, but when I do, their affection and friendliness are captivating.

Last, but not the least, I express my gratitude to Dr. Walter Leifer of the Consulate of the Republic of West Germany for permitting me to quote some appreciations by German scholars of Avesta from his book "Bombay and the Germans". These exquisite passages greatly enhance the quality of this work.

A. N. B.

## INDEX

	Page
CHAPTER I .. .. .	1
Spiritual Perception	
(a) Faith	
(b) Devotion	
(c) Religion	
(d) Translation of passage from Gujrati by E. Madon	
(e) Karma and Reincarnation	
(f) Heaven and Hell	
(g) Truth	
(h) "Nature"—a passage by Paul Brunton	
CHAPTER II .. .. .	8
Pulsating Cosmos	
(a) Ilm-e-Kschnoom	
(b) Behramshaw Shroff	
(c) Creation : Ahunavar : Staotic-Yesna	
(d) Two manifestations	
(e) Aatashay Mino-Karko	
(f) Infoldment and Unfoldment	
(g) Ahura-mazda and duality	
(h) The Atmosphere	
(i) Mun-ano aawayed shudan	
CHAPTER III .. .. .	19
Zoroastrian Hierarchy	
(a) Spenta Mainu and Angiro-mainu	
(b) The Archangels	
(c) Progress of the Soul through the Archangels	
(d) Hamkara	
(e) Archangels with their helpers	



(f) Sarosh Yezed	Page
(g) Mehr Yezed	
CHAPTER IV .. .. .	27
The Body	
(a) Body and its parts	
(b) Fravashi	
(c) Khoray	
CHAPTER V .. .. .	30
Avesta	
(a) Avesta language	
(b) Yazmaiday	
(c) Ghes	
CHAPTER VI .. .. .	34
Translations of Kusti and Sarosh baaj	
(a) Humata, Hukhata, Huvershta	
(b) Ashem Vohu	
(c) Yatha-Ahu-vairyo	
(d) Kemna Mazda	
(e) Ahura Mazda Khodai	
(f) Jasmay avangeyh Mazda	
(g) Sarosh-banj	
(h) Fravaransy Mazda-Yesna	
(i) Yesnemcha	
(j) Ahmai rascha	
(k) Hazangarem	
(l) Jasmay avangayh (2nd)	
(m) Kerphe Mozda	
(n) Sarosh-ni-Kusti	
(o) Some appreciations	
Play : Zarathustra, Prophet of Iran .. .. .	35

## CHAPTER I

"You need neither art nor science, neither study nor erudition for God realisation ; but Faith, Purity and Devotion".

### Faith

To know something that is spiritual requires faith. Spiritual knowledge can only unfold itself if one can strictly believe in certain fundamental truths.

The initial trust that there is a God, an omnipotent, omniscient, omnipresent Spirit or Energy to whom all creation owes its birth, is of prime importance.

Faith finds more fertility in a simple mind than in a mind cultivated academically. The latter is very prone to arguments and wants the proof of the pudding before tasting it. A simple mind, meanwhile does not tire of searching a dark room at midnight for a black cat that most seekers feel is not there. Hence faith is the datum and the fundamental on which the spiritual structure is built.

If at every juncture a hurdle is to be crossed with the words, "I can't believe it because I cannot see it, or hear it, or feel it or smell it or taste it", then spiritual facts remain hidden to such a doubting mind.

The five senses of sight, hearing, touch, smell and taste are of carnal origin. They are not given to the pursuit of intellect, much less to that of the spirit.

The mind, in most cases, can only hazily fathom the spiritual world and spiritual development. Yet faith with all its intensity cannot realise that primordial Energy without devotion.

### Devotion

"When the disciple is ready the master comes".

Shri Mirdad

Devotion calls for complete concentration of mind and surrender of body and soul, with serenity at heart. It will not tolerate half-heartedness.

Lord Jesus said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the greatest and the first commandment; the second develops from it. 'Thou shalt love thy neighbour (fellowmen) as thyself'".

Prayer is one form of devotion most essential to the laity. Spiritual knowledge is the only science worth acquiring; the first step to it is prayers.

Prayers with faith and devotion are the open sesame at every step on the path of Righteousness.

It is obligatory for a Zoroastrian to reach God through nature; to offer devotionals to all God's creation. Hence prayers are offered to the heavenly bodies, to the elements and to the mineral, vegetable and animal kingdoms. Thus aspiring to reach from Nature to Nature's Creator.

### Religion

As this is an exposition of the Zoroastrian faith it is appropriate to translate the word 'religion' into the two ancient languages of Iran, the Avesta and the later Pāzand.

Religion in Avesta is called *Daena*, in Pāzand it is *Deen*. *Daena* or *Deen* signifies conscience and character.

*Daena* is also an angel who presides over man's character. It helps to form a character-picture called *Kayrdaar* of a being in the atmosphere to depict his thoughts, words and deeds, which in Pāzand are known as his *Manashni*, *Gavashni*, *Kunashni*.

*Kayrdaar* is a being's character-picture formed in the sixth plane of the atmosphere, counting from above. It takes a person's life-time to form the *Kayrdaar* of his thoughts, words and deeds during his sojourn on earth. The beauty or ugliness of this picture becomes the passport to his soul when crossing the Bridge of Judgement i.e. *chinvat peraytum*, over to the atmospheric world, on the 4th dawn after death, that is on *Chahrum-ni-bamdaad*.

For a good soul the path widens and the soul crosses over with ease; but for a sinner it is said to sharpen to a razor's edge, so that the soul soon tumbles over the void.

Bishop Moulton's translation of the 22nd yest (litany) gives a beautiful *Kayrdaar* of a noble character awaiting the pious soul,

to guide him over the Bridge on the 4th glorious dawn after his death. The verse is cited here.

"Four glorious dawns had risen,  
And with the awakening loveliness of day  
Came breezes whispering from the Southern sky,  
Laden with fragrant sweetness. I beheld,  
And floating lightly on the enamoured winds  
A presence sped and hovered over me,  
A maiden rosy as the blush of morn,  
Stately and pure as heaven, and on her face  
The freshness of a bloom untouched of Time.  
Amazed I cried, 'Who art thou, Maiden fair,  
Fairer than aught on earth these eyes have seen.'  
And she in answer spake, 'I am thyself,  
Thy thoughts, thy words, thy actions, glorified  
By every conquest over base desire,  
By every offering of a holy prayer  
To the wise Lord in Heaven, every deed  
Of kindly help done to the good and pure.  
By these I come thus lovely, come to guide  
Thy steps to the dread Bridge where waits for thee  
The Prophet charged with judgement."

- Notes—1. *Four glorious dawns*: *Chahrum-ni-bamdaad*: When the shackles binding one with the earth are broken and the soul advances in the atmospheric world.  
2. *Southern sky*: Holds the gateway of heaven called *Dandaaray-Gayhaan*.  
3. *I beheld*: The dead man's soul beheld.  
4. *A Presence*: The *Kayrdaar* in the sixth plane of the atmosphere.

Translation of a passage in Gujarati by E. Madon:

"It is said in the scriptures that a pious man's soul progresses upwards praying. 'happiness is to him who brings happiness



unto others"; in Avesta "Ustaa Ahemai, Yea ahemmai, ustaa-kahammasi chit."

While the confused soul of a sinner repeats with a heavy heart "Where shall I go and whither shall I turn?" In Avesta "kaam-ne-moi-zam yae kuthraa-ne moi ayeni," during his upward journey after death.

### Karma and Reincarnation

Belief in Karma and Reincarnation is pertinent in oriental philosophy.

Kayshaas is the Iranian word for Karma, which is Sanskrit. Karma means action and also the reward or punishment for all good or bad thoughts, words and deeds in our past lives. Deeds done in the present life will be requited in the next life.

Reincarnation is the consequence of Karma. All virtues cannot be developed in one lifetime. Thus after the disintegration of the body, the average soul sojourns in the atmospheric world for a certain period of time and enters another womb guided by nature suitable to the development of its Karmic progress. This process repeats itself until the soul attains perfection. Spiritual maturity is gained only at the end of a series of re-births on earth.

God has granted all beings this remedial school of re-birth which eventually liberates the soul from the bonds of matter. His mercy is evident here.

When the soul reaches that pristine condition called "Vahishtaym ahoom ashonim" in Avesta, it leaves this world and its atmosphere for ever, and advances on its blissful journey in the cosmos to meet the Divine.

Reincarnation can well be compared to a school where a child proficient in all subjects can skip a form or two and reach the last rung rapidly. Another child plods along at a slower pace, whilst a dullard who has to repeat classes takes the longest to reach the goal. A student excelling throughout in one subject can be considered a genius although deficient in all other respects. Thus any psychic power does not necessarily bespeak spiritual growth.

### Heaven and Hell

Heaven is in Hasti, the Spiritual World. There again the soul has to travel the eight stages after crossing the Daadaraay

gayhaan until it reaches the 9th or the final goal in its pristine condition to become One with the Divine, where its home is.

Hell is Nishti itself, the underworld, where a dark veil of Matter descends on the soul, so that it lives imprisoned in the lure of the flesh. This covering must be removed for the soul to shine again and qualify for its heavenly home.

Jesus Christ said that a man must be borne twice to go to heaven, which should not be taken literally. It means again and again; for when does a man know that the present is his second and last return? He always considers that he has to take re-birth once again.

The oriental word Du-Zuk also has the same implication. Du means twice and Zuk is a contemptuous term for return (pushed).

The Gujarati word zuk or jukh means dhak-ka or dhukela, a contemptuous term for return again and again.

### Truth

"Myself when young did eagerly frequent  
Doctor and saint and heard great argument  
About it and about; but evermore  
Came out by the same door where in I went".

From Omar Khayam  
by E. Fitzgerald.

"What is Truth?" asked Pontius Pilate of Jesus Christ; but he did not wait for an answer. Had Jesus a chance to explain, the world would have been a better place to live in.

Gautama Buddha gave up his princely rights and wandered all over the country in search of Truth. After long years of quest he was asked to impart his knowledge to others, and Gautama answered that he could not teach what he did not fully understand himself.

The interpretation of the Tibetan Lama, Lobsang Rampa, who now lives in Canada, is worth mentioning here; that one can realise Truth by one's personal experience. A spoken word or a printed page can only serve as fuel to the workings of one's mind, and turn it away from the lure of the flesh. He elaborates that

Truth is the most elusive thing in the world. It is that state of bliss when peace and serenity rule the mind and heart. It is that stage of bliss which is attained with the cessation of all cravings of the flesh, which are hurdles on the path of Truth. It is that stage of bliss which can be reached through fervent prayers, righteous living and altruism. Altruism is well understood by the following lines of the poet Thomas Grey.

"The tender for another's pain  
The unfeeling for his own."

Another profound exposition by the advocate of Ilmāy Kachnoon, Ustād Beheramshaw Shroff, is also enlightening. His essay is in Gujarati, which is here translated.

Truth, as the Zoroastrian scriptures teach us, lies sprawling in the world and in all the cosmos. It is the law and order of Nature itself.

The sun, the moon, and the stars rise and set under a law and order given to them ; and that is their Truth.

The trees and plants sprout and grow and bloom and give fruit at their allotted seasons under a law and order prescribed by Nature, and that is their Truth.

So also all living creatures, the fish in the sea, the birds in the air, the beasts of the forest, have the instinct to be guided by their law and order, which is their truth. They have the intuition to do the right thing at the right time.

Only man is left to search and grope for his Truth. He is given reason and choice. He has his conscience to guide him on the path of Truth, his law and order. But alas ! more often his five senses or appetites lead him astray from Truth.

There are some beautiful lines by the poet Robert Browning quoted below, that expound the spark of Truth hidden in the heart of man.

Truth : by Robert Browning.

"Truth is within ourselves ; it takes no rise  
From outward things ; whatever you may believe.  
There is an inmost centre in us all  
Where Truth abides in fullness ; and around

Wall upon wall the gross flesh hems it in,  
That perfect clear perception—which is Truth.  
A baffling and perverting carnal mesh  
Beds it and makes all error ; and to know  
Rather consists of opening out a way  
Whence the imprisoned splendour may escape,  
Than effecting entry from a light  
Supposed to be without."

#### Nature

Nature is absolute order, ruled by absolute and immutable law laid down at the beginning of the universe by God.

Civilizations, so long as they agree with nature and its laws, such as creation, freedom of growth, the dignity of all that lives, the beauty of form and reverence of the being of God, and their own being, survive.

Once they turn away from these laws, Nature must destroy them. Civilization is man's pathetic attempt to bring order to Nature."

From Paul Brunton  
'Search in secret India.'



## CHAPTER II

### **Ilm-e-Kschnoom**

Ilm means science or knowledge and kschnoom is bliss. The title means the "Science of Bliss".

This knowledge was brought by a man named Behramshaw Shroff who was guided by adepts to a mountain valley called Demavand-Koh. Demavand is the highest peak in the Elborz mountain range in Iran, and Koh means a mountain valley.

When Iran was conquered by the Arabs, staunch Zoroastrians fled the country in all directions. One such group entered the Elborz mountains in the North and made its home in the Demavand Koh. Here is a life-sketch of the advocate of Ilm-e-Kschnoom.

### **Behramshaw Shroff 1859-1927**

Behramshaw was born in Surat in an Athornan (priestly) family. His father died when he was a school-boy in his teens. The mother was unable to control the bubbling youth and often the day ended with hot words between them. Arguments grew into unpleasant quarrels which resulted in the boy leaving his mother and home in a fit of anger. Not knowing where to turn, he took to the North where his uncle dwelt in far-off Peshawar. After a journey of hardships he reached his destination.

In those days caravans from across the mountains in the North halted to rest on the outskirts of Peshawar. Individuals scattered to barter their goods in Indian cities. Perhaps after weeks they returned to reassemble and wend their way back through the decoit-infested mountains and deserts. Behram's uncle had admonished him to beware of their acquaintance.

One day during his rambles, the boy Behram stopped to do his short ritual of Kusti after a call of nature in sight of the caravan-sarai. A man approached from there with a message from his chieftan, who wanted to see the lad. Behram hesitated, but when the man lifted his robe to show that he was also a Zoroastrian, the youth took courage to follow him.

Rashidji, the chieftan, looked a pious man, with piercing eyes and a glowing face. His talk warmed the boy's heart and he returned every day to imbibe the wonderful spiritual utterances

that poured forth from Rashidji's mouth. Seeing the lad's ardour, the chief offered to take him to Demavand Koh, where he dwelt.

Bahram's uncle not only disapproved of the wild idea, but concocted a story of an urgent message from his dying-mother who wished to see her errant son. This roused the filial emotions in him and he hurried to tell Rashidji of his inability to go with him.

The chief closed his eyes and after a long moment spoke. "It is not true", he said, "to-day is your mother's birthday and after a meal to suit the occasion she sits sewing by the window". Behram remembered that this day and month was the day of her birth and also her wont to sit and sew by the window.

He went home to rebuke his uncle for his piece of deception, who was not only surprised at the mystic's assertion but also yielded to the boy's request to go with the caravan.

This was an arduous and a graphic journey for the youth. As the caravan entered Iran, it gradually thinned, as little groups broke away, each moving towards its own town or village.

Rashidji and his followers entered the Elborz mountains and after a strenuous climb reached the secluded and hidden valley of Demavand. It was a peaceful and picturesque place, the very atmosphere of which was holy, a veritable garden of the Lord! Here men and women led simple lives following the codes of the Zoroastrian religion to the letter and spirit.

Behram was introduced to the adept of the valley who was called Shrosha-Vereze Marzbanji. Shrosha-Vereze is a title meaning "one with the angel Shrosh Yezed"; that is, in communion with Shrosh Yezed.

Marzbanji, and seventy-one of his disciples are integral souls (khaytavadeth), i.e. they are beyond sex; in them the male and female are spiritually united. They perform rituals or sit in meditations far into the nights. They hardly sleep for an hour or two in twenty-four hours. The population of the vale was limited and maintained at 2,000 men, women and children.

Behram was first cured by the adept of a stammer from which he suffered. He then took elementary spiritual lessons from Tanaz-bano, and later was referred to Marzbanji for higher studies.

After three and a half years of engrossment in spiritual lore his thoughts turned to his mother and he yearned to see her. Shro-



sha-Verete knew that this was the limit to his spiritual advancement in this life. He told the lad that this knowledge was given to him in reward of a selfless deed in his past life, when Marzbanji was a high official and Behram a soldier who saved the official's life at the risk of his own. For his long journey home he was given some knowledge of alchemy, how to transmute baser metals into gold, only for his necessary requirements on the way.

Before his departure he was warned not to divulge this knowledge to his community for, as it was not ripe enough to digest it, he would only meet with opposition and ridicule. He was then blind-folded, so as not to return or send others to the hidden valley and was guided to the trunk-road from which point Behramsha was left to find his lone way.

Behramsha came home through Tibet, where his mind was enriched by the discussions he had with the holy lamas of that country. In Surat again, he passed almost twenty years more like a recluse.

One Behram-roze, after his devotions in the Atash-Behram his curiosity got the better of him, so he stopped in the hall to listen to a monthly lecture given to Athornan boys by a community-father from Bombay.

It was on "Atash" (fire). As he perceived the short-comings of the subject, his eagerness to interrupt, again took the better of him and he stood up to ask "But do you know how many kinds of fires there are?" and answered the surprised silence himself, "There are sixteen kinds of fires." He was given the chair to expound the subject; which he did with lucidity.

The lecturer returned to Bombay to extol Behramsha's worth as a religious exponent and there was a clamour to bring him to light. Behramsha was adamant for he did not wish to pollute his Khoray (aura) coming in contact with lesser beings during his journeys to Bombay by train. Also he was not sure if the community was mature enough to digest this knowledge. However the community heads prevailed upon him and he often journeyed to Bombay to give lectures.

His expositions solved many a problem and brought out the essence and spirit of the religion. He took the Gujarati press by storm. But, and there was a big "but" when he asked to revive

some old customs, such as that men and women must always have their heads covered, and women must segregate themselves during their monthly periods, there was a loud protest. The elite had striven hard for 50 years to eliminate such embarrassing practices. Should they fall back again? No. He also spoke of Nafrana i.e., offering the tenth part of one's income to the Guru, which the people mistook for greed for money. There were other minor points on which many differed. This brought about a rift in the community, to the discredit of the advocate of Him-e-Kach-noom.

Nevertheless Behramsha transfused spirit and vitality into the bone-dry philological translations of the Avesta, so that the grateful community has sort of canonized him and his remembrance is kept fresh in all ceremonies of dedication (asfringans) as "Anoshayh ravan ravan Osta Behramsha Osta Navroze Aider yaad baad." He is also known among his followers as Ostad Sahib Behramsha.

Anoshch ravan means the soul whose atoms have been dis-integrated. Ano means atom.

#### Creation, Ahunavar and Staote

Ahu is God in the highest, not to be confused with Ahura-Mazda. In the beginning was Ahu. He always is, always was and always will be. Almighty Ahu is everywhere, knows everything, sees everything and is all powerful. He is One, without duality or quality.

Zarvan means Time and Zarvanay-Akernay is endless Time. It has no beginning and no end. It is like a circle, eternity. Arsho-takht is space, and it also is without beginning or end.

Garothman or Garodemman is Ahu's abode in the highest i.e. the 9th heaven.

Ahu had a feeling of boredom. He thought 'One am I, let me be many.' In Sanskrit 'Eco ham, bahu so-ham.'

To gratify his wish Ahu uttered a mighty Word. In Avesta called Ahun or Ahunavar meaning Ahu's Word. This Word was not only a tremendous thunderous sound beyond man's ken; it was an emanation that projected a part of Ahu Himself. A spirit of His Spirit, a living and a knowing Word.





Atashay Mino Karko functions between Hasto and Nishti that is between the world of spirit and the world of matter. It is from this plane that the Integral soul splits into fragments in its descent into the world of matter.

#### Infoldment And Unfoldment

The Integral Soul on entering the plane of Atashay Mino Karko gradually thickens to form matter. It also splits into Male and Female fragments, the lesser boys falling into mineral, vegetable and animal kingdoms and taking forms. Thus the soul has its allotted portions in all nature.

During the fragments' further downward journey the souls take up layers and layers of matter until they assume bodies at the lowest plane on earth in the mineral and vegetable kingdoms and are covered with flesh and blood in the animal and human kingdoms. This downward process is called Infoldment.

The pre-Zoroastrian Mazda Yesna religion taught of this process in all Nature, and its followers worshipped Mazda the God of Life and Matter. Ahura the God of Spirit was not yet recognized.

Then came Zoroastrianism to each man of the upward journey of the soul, back from Nishti into Hasto, or the return journey from the world of matter into the world of spirit. This upward process is called Unfoldment. It is the subconscious urge of every ignorant, groping, fumbling soul as much as the aim of any more enlightened one.

In this arduous task the soul which had split up in its downward journey is constantly seeking its true counterpart. Hence the attraction between the male and the female. Not until a marriage is spiritually consummated can it be said to be 'made in Heaven'. The male and female souls retain their genders in all rebirths until they become integral. In its evolution through many rebirths the soul also gathers its lesser fragments from the mineral, vegetable and animal kingdom through love and affinity until it arrives on the threshold of the spiritual, from whence it continues in the spiritual world.

During the soul's upward progress the grossness of matter is gradually dissolved until it again attains its integral pristine condi-

tion called Vahisnam Ahum Ashadnam (in Ahimsa Rascha) the most refined condition to be in rapport with God in the Highest. This progress takes many lifetimes.

Mazda Yesna Deen taught of Infoldment only. Mazda Yesna religion Deen teaches of both Infoldment and Unfoldment of the soul.

The great poet Tennyson understood well

"The far off purpose lying

To which the whole creation moves."

His lines clarify that not only individuals but whole nations of high spiritual values, the whole world, and constellations, the universe move towards this effulgent end of Eternal Light, in Avesta called Angre-Rashno from which the universe was once projected.

Following are lines from a speech of Jagdish Chandra Bose the great Bengali scientist at the inauguration of the Bose Institute of Calcutta.

"A universal reaction seemed to bring metal, plant and animal under a common law. They all exhibited essentially the same phenomena of languor and depression with possibilities of recovery and of exaltation as well as the permanent irresponsiveness associated with death."

#### Ahura Mazda & Duality

As mentioned in the chapter on Creation Ahu the God in the highest (with heaven) is the only Being without duality or quality. He is One.

Ahura is that which is of Ahu. He is the God of spirit, Mazda is the God of Life and Matter. Ahura plus Mazda is the Lord of Spirit and Matter. It is the male and female creative principles of the Hindu Purusha (spirit) and Prakriti (matter) that which is manifest.

To maintain Creation which happens every minute, the duality of male and female, of Positive and negative, of Purusha and Prakriti or Spirit and matter is necessary. Without the two functioning together or in complement results are not possible.

Some philosophers have erroneously called Zoroastrianism a dualist. They interpreted that he believed in two Gods, the good the God



Ahura Mazda and the other gods. This is the first of the three worlds. The other two are the physical world and the spiritual world. The physical world is the world of the senses and the spiritual world is the world of the mind. One is as necessary as the other.

One of the most important things to remember is that the physical world is not the only world. There is also a spiritual world. The physical world is the world of the senses and the spiritual world is the world of the mind. One is as necessary as the other.

Zoroastrianism believes in One God but also in a dualism that there are two forces in the world.

### The Atmosphere

The earth is surrounded by a layer of air generally termed the atmosphere. It is composed of several layers.

Science has given it different names. They are from the atmosphere, ionosphere, chemosphere, stratosphere, and thermosphere. Each layer has its own characteristics. Chemosphere and ionosphere have a subdivision each.

Avesta gives us the name of seven sacred waters which comprise the subtle world of Nish. The last of the seven rivers begins immediately above the gross physical world which is the earth. The names of these seven coverings are given in the Avesta as beginning from the top-most.

1. Mithraya A. Dakhnam
2. Mithraya A. Dakhnam
3. Mithraya A. Dakhnam
4. Mithraya A. Dakhnam
5. Mithraya A. Dakhnam
6. Mithraya A. Dakhnam
7. Mithraya A. Dakhnam

These layers are not just space filled with air but as repositories of energies, good and evil. These coverings are the source of the physical elements of fire, air, earth, and water.

Within these layers there are also places where the souls of our dead. These are the places of centres of activity.

The physical world is the world of the senses and the spiritual world is the world of the mind. One is as necessary as the other. The physical world is the world of the senses and the spiritual world is the world of the mind. One is as necessary as the other.

The physical world is the world of the senses and the spiritual world is the world of the mind. One is as necessary as the other. The physical world is the world of the senses and the spiritual world is the world of the mind. One is as necessary as the other.

There are four corners of the world. They are the North, South, East, and West. They are the four corners of the world. They are the four corners of the world.

1. Vesta-Eshoo	South-east corner
2. Fravashoo	South-west corner
3. Savitu	East
4. Vrezdu	West
5. Vayvashoo-Zerashoo	North-east corner
6. Vayvashoo-Zerashoo	North-west corner
7. Vayvashoo-Zerashoo	The Earth

Having now understood the theological structure one can better trace the journey of a soul. This process of Unoldingment. The soul goes to rebirth, and after that sojourn on earth, which is the place in one of the six Kerasas according to its Karma. The more refined the soul the higher the place it occupies. After this life, the soul goes to the great assembly of spirits on earth. The soul goes to the great assembly of spirits on earth. The soul goes to the great assembly of spirits on earth.

The soul goes to the great assembly of spirits on earth. The soul goes to the great assembly of spirits on earth. The soul goes to the great assembly of spirits on earth.

Man Azad Anavard Shodan. (I am not a god)

The end of the world is the end of the world. The end of the world is the end of the world. The end of the world is the end of the world.

'I also wish to go there. The quest on then arises. Where is it that I desire to go so avidly that I repeat it at the end of almost every prayer?'

After these lines, are always those that pay a tribute to the South, called Dandaaray-Gayhuan, which translated means 'Gateway to the Spiritual World.'

If we look at the map of the world we find that the bulk of land masses lie in the Northern hemisphere. Jim-e-Kschinoo tells us that the North Terrestrial Pole has the magnetism that attracts the soil towards it. Consequently human life is predominant in that region more than in the Southern hemisphere which has a greater proportion of water.

With the density of human life go human pollutions of every kind physical and mental materialistic values, mundane thoughts, base desires and a million other vices that shackle man to his earthly existence. Taken as a whole they form very low grade character-pictures or Kaydaars in the northern hemisphere. Prayers directed towards an area of such pollution lose their potential to a great extent.

This may sound far-fetched, but it should not be difficult to believe in the light of recent scientific research in the field of sound and thought vibrations.

The south on the other hand is mainly surrounded by wide oceans where human life and thoughts are scarce. There the atmosphere is relatively purer and is identified with the Spirit. And Kaydaars of more advanced souls are gathered there. Prayers offered toward the South retain their full spiritual potential, and help to form good character-pictures. Hence the tribute to the South and the wide waters that prevail there at the end of every prayer, and a fervent wish of the soul to go there and mingle in their purity. Therefore Zoroastrian prayers are advised to be sent facing the south in the absence of the Sun or when the Sun is in the Zenith.

## CHAPTER III

### Spenta Mainu and Angra Mainu

Reality begins with the twins Spenta-Mainu and Angra-Mainu. They were born in the beginning of Creation. They are responsible and possess opposite characteristics. As they are both Minus (Anges) they are equal in God's estimation.

Spenta has awareness (knowledge) and progressive attributes, while Angra is in darkness through ignorance. He always opposes Spenta's good activities. Yet both are indispensable for the regulation of human affairs.

Without Angra Spenta would be practically inert for there would be no reason or urge for progress. As without evil good would have no meaning or recognition and the moving force of evolution would fail.

Man awakes up because of his ignorance of the Divine Spark in him when that is kindled he gradually becomes aware of his liberation from matter.

### The Archangels

The Avesta has introduced to us seven Archangels called the Haphta Amayshun Spaystaas. They were among the first spirits to take birth. Each is bestowed with an attribute of God Himself and each is allotted particular functions in Hasti and Nishti.

The following passage from "Zoroastrianism" by J. Waterhouse would be appropriate to quote here:

After the Greek Logos i.e. (The Word) there were Logoi, who also are associated with the Angels of God and several of these partake of the work of the Zoroastrian Amayshun Spaystaas. They are not separated from God, but fill the world with His presence and keep it in harmonious relationship.

There are other angels of different grades who bear the Archangels. They are called Hamkaars.

The names of the seven Archangels (Haphta Amayshun Spaystaas) are given here with their functions in two languages the ancient Avesta and the later Pazard.

Avesta	Pazard
1. Ahura Mazda	Dandaar Ahura Mazda





Through Perfection the soul gains the final reward of Amerdaad Amshaaspand or Ameratant which is immortality when it merges with the Infinite from whence it was born.

#### Hamkaars (Helpers)

There are innumerable helpers to the Cabinet of the seven Archangels. The nine ones are incorporated in the 12 months of the year as well as in the 30 days of the month.

The first seven days of each month are named after the Archangels and the rest with the names of the Hamkaars. The Hamkaars are graded as below although they do not occur in the same order in the Calendar.

1. The seven Archangels	7
2. The five Minos	5
3. The three Daes	3
4. The one Farrokhs	1
5. The fourteen Yezeds	14
	<hr/> 30 days

There are three extra Yezeds namely Deham, Haom and Burzo. It is best to learn by heart the names of the 30 days of the month and the 12 months in Avesta and Pazend for thus the prayers are better understood. As most prayer books give only the names in Pazend they are given here in the two languages.

Avesta	Pazend
1. Ahura-Mazda	Dandaar-Ahuramazda
2. Vohu-Manangha	Behman-Amshaaspand
3. Asha-Vahista	Ard-behst-Amshaaspand
4. Kshatra-Vairya	Sheravar-Amshaaspand
5. Spenta-Armaity	Spendarmad-Amshaaspand
6. Haurvatat	Khordad-Amshaaspand
7. Ameratant	Amerdaad-Amshaaspand
8. Dae-daap-Adar-daandaar	Dae-daap-Adar-daandaar
9. Adar	Adar-Yezed
10. Aapp	Aavan-Yezed
11. Havare-Kshayte	Khordshed-Yezed
12. Maahjunghay	Muhr-Yezed

Avesta	Pazend
1. Teostra	Teer-Yezed
4. Gashash-Urvan	Gash-Yezed
15. Dae-daap-Mithra	Dae-Dae-pe-Mehr-daandaar
6. Mithra	Mehr-Yezed
16. Sarash	Sarash-Yezed
8. Rashm	Rashm-Rash-Yezed
12. Farvash Ardavash	Farvash-Faravash
20. Veshthraspina	Behram-Yezed
1. Ramen	Mino-Ram
22. Vao	Govaad-Yezed
23. Dae-daap-Daena	Dae-daap-Daendaar
24. Dae-na	Deen-Yezed
25. Ashsh-Vangel	Mino-Ashshavangha
26. Arshad	Arshad-Yezed
27. Asma	Mino-Asma
28. Jamsh-Hudangh	Jamyad-Yezed
29. Mithra-Spenta	Mino-Maaraaspand
30. Anghre-Rashao	Mino-Anghraan

#### Name of the 12 months

1. Fravash	Farvash-Farvardin
2. Asa-Vahista	Ard-behst-Amshaaspand
3. Haurvatat	Khordad-Amshaaspand
4. Teostra	Teer-Yezed
5. Ameratant	Amerdaad-Amshaaspand
6. Kshatra-Vairya	Sheravar-Amshaaspand
7. Mithra	Mehr-Yezed
8. Aapp	Aavan-Yezed
9. Adar	Adar-Yezed
10. Dae-daap	Dae-daandaar
11. Vohu-Manangha	Behman-Amshaaspand
12. Spenta Armaity	Spayndarmad-Amshaaspand

All the months are of 30 days each, which make  $30 \times 12 = 360$  days in the year. Five extra days called Gathas are added to the last month of the year making 365 days. These 5 Gathas are ~~added to the~~ on these days the beloved dead are remembered every day with rites.



A great deal is to be learned with American men.  
It was celebrated every year with great pomp and the Shah  
and a great many of his officials came.

1. Afra Mazda Daepe-dadar Daepe Mayhe Daepe-deen.
2. Beyran Amshaaspand Mehr, Gush Raan.
3. Ardhashir Amshaaspand Aadar Sa-ovr Behram.
4. Shesayar Amshaaspand Khorsheh Mehr Astarman.  
Yasaydar.
5. Aspre, Asprand Amshaaspand Arvan, Deen Ashes-  
sapha Muzayaspand.
6. Khorasad Amshaaspand Jeer Gooad, Farverdan.
7. Arasad Amshaaspand Rashna, Asyad Jamyad.

Sarasa Yezed is an angel of the 5th grade. He is the hunkar (helper) of Arubasht Arashaaspand. He is the mediator and controller and taker of all human beings right from their birth until the determination of death when he leads the soul to the Chavart parv and to the house of judgement and then he is the controller and manager of the Saad. Every day he conducts the 41 days of the prayers are offered to him and he is the

[illegible]

Kodak compares this process with a photographic film which, in the period exposure of an area in a split second will expose a proper photograph.

### Within or After Test

In the Avesta, Mehr-m-nvay is an associate of the Khorshed  
 m-nvay. It is given the dignified position next to the sun, whose  
 light is deflected by m-nvay before it reaches the earth. These two  
 deities are always rec'd together immediately after the Gēh as  
 being the sun's associates. It says: It is ever said that our morning  
 prayers — were placed by Mehr (amongst) the over Khorshed  
 (sun) — therefore the Hamao Gēh is also deflected by this angel.  
 The sun is not a male divinity, but a Khorshed is female  
 and is — Yes is the great deity, only one of the

1.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 2.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 3.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 4.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 5.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 6.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 7.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 8.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 9.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 10.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

case, the term 'vast fields' seem to indicate the land but Keshnoom throws more light on it, for 'fields' can also be of the atmosphere, such as the magnetic field. Again the terms 'a thousand ears and ten thousand eyes' can only be applied to the atmosphere as can be proved in this age of radio and television, and the famous name perhaps refers to the religion Mithraism which spread its wings to eastern Europe in ancient times.

Again in the second half of paragraph 10, in Mehr-n-nvaz reference is made to the seven Dankhyums of Mithra. Mithrem-ayr-dankhyum, Antere-dankhyum, Aa-dankhyum, Oopavri-dankhyum, Advere-dankhyum, Payr-dankhyum and Aspi-dankhyum which Kangai considers, are seven countries outside Iran. That is again an error. They are the seven layers of the atmosphere. The last aspi-dankhyum is the layer nearest to the earth. Orthodox Zoroastrians know that the aspi ceremonies of our dead are preferably performed where the environment of that person is gathered when he/she lived. The next payr-dankhyum is the layer where the character picture (Kayrdaar) of the dead person is shaped. It depicts his manasni, gavasni, kunasni during his life-time on earth.

In paragraph 14 Mithra is invoked to give us comfort, joy, mercy, good health and help to purify and advance spiritually. Surely such praises can only be bestowed on the atmosphere and not on the surrounding countries.

Mithra has other connotations as a just and fair arbiter, and thoughts (mental power) as in manthra-ba-mithra (i.e. prayer with suitable thoughts.)

## CHAPTER IV

### The Body and its Parts

According to Jim-e-Keshnoom the human body is divided into 3 groups with three component parts in each.

1. The Material group
2. The Subtle group
3. The Spiritual group

The Material group holds the subtle group, and the subtle group holds the spiritual group, one inside the other.

The material body is made up of the outer shell of flesh and bones (Tana) holding the inner organs (ganha) and the oily component mucus (aazaad). These three visible parts mingle with dust after death.

The Subtle group. The astral body (kayrph) is a replica of the physical body. It is like the lining of a coat. It is the sheath for the Life force (toostaan) and the Desires (tayveeshu).

When death occurs the astral body emanates from the physical body with its component parts, also holding the soul and its components. It stands at the head of the dead person (i.e. the '4th glorious morn' (Chahram-ne-boamdaad) when its shackles with the material world are completely broken.

If any of his desires are very strong, such as love, hate or vengeance, the astral body comes as a ghost to the place where it had lived on earth. To prevent that, the appropriate Zoroastrian prayers and ceremonies are performed for the dead, so that the soul's knowledge of its life on earth is completely eradicated.

After severing its ties with the material world the astral body lives in the atmospheric world in certain centres of Haphta Kayshwar.

A place is allotted to it according to its Karma on earth. There again it can progress or retard. The average being is re-born on earth. Only the saintly ones progress upwards beyond Nishti the world of Matter.

The Spiritual group. The Spiritual group is composed of the soul (ravaan) covering the Divine knowledge (Bandhang) and the Divine Spark (Favashu). The spiritual group remains within the astral body. It is to be re-born on earth.

If the soul is right, even if you have a body is destroyed and shed in the Hapa, Kawawar and the sea, and the elements bleeding and flowing, and the change in the world and World Flash.

Reaching the highest point Boodhang and Javalah shed  
 her scales, which would not reach the Dars to merge with  
 the Litra, go to Angre River.

**Pratt & Mada Life-force**

Denote the physical state of mind and matter kosha which is made up of the essence of food there is the Prana Prana is one of the vital shakti which is formed of Prana or energy of the mind and the body. The Prana manipulates the physical body. It is the same physical thread that is the link between the mind and the physical body. When the tender thread of Prana is cut off the subtle body separates from the physical body. Death takes place. Prana that was working in the physical body is withdrawn into the subtle body. Breath is the external manifestation of Prana the vital force. Breath is gross. Prana is subtle. By Ramachandra from Yoga Philosophy.

## Frazzini

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in thee?" — Jesus Christ

Fravashi is that Divine spark which is lodged in the innermost core of a human beings. As it is the essence of God, it is emanated with Ahran the Word.

Pravash n man is so covered up with carnal desires that he average being is ignorant of this treasure within him. The wickedest of beings possess it, but it lies dormant in him. His worldly spirit prevents him from knowing it. Thus the Pravash of a wicked person is not recognised or spoken of.

As the soul advances by shedding the desires of the flesh one after the other, his fravash takes flame. The higher the progress of the soul, the deeper the glow of the fravash.

in a sandy being the lustre of his Fravashi, it is his shadow which takes colour. It is then called *varā havo* or *nāmbus*. The

Many vehicles on these streets are also parked  
on the sidewalk. The sidewalk was the only one

7 of men whose French name is called "A. L. ..."  
... .. for the death ... ..  
... .. dead ... ..

to mean or have,

... of ... the emerald ... things  
... and measure according to a person's ...  
... of ... 7 ft or more or side  
... because ... 3 ... the  
... R ... calls it Ectoplasma

On 17 June 1945, the ship was damaged by a large fire which broke out in the main hold.

As the seal becomes increasingly narrower in retirement until it is reduced to a single line, it is usually beveled. It is very visible and is always cut across the middle in a certain degree.



## CHAPTER V

### The Avesta Language

Avesta is the sacred language of ancient Iran. Ahura-Mazda communed with Zarathushtra in Avesta. It was only used for prayers and worship of God and never profaned to express man's daily mundane thoughts.

The language of conversation was Pazend and later Pahlavi. People thought, spoke and wrote in these dialects, and so with the passing of time, man gradually failed to understand Avesta. Later, although the prayers were said in Avesta, certain thoughts were added to them in Pazend. They are still evident in our present-day prayer books.

This ancient pre-historic language is very difficult to pronounce for the Gujarati-speaking tongue and larynx. To preserve the correct pronunciations Zarathushtra temos, who were the spiritual heads of the religion after Zarathushtra, like the Popes of Christianity, added signs and reflections to the Gujarati letters. Prayers in Avesta are called Manthra-vani.

Manthra-vani, when accurately pronounced and sung in a befitting lyric, not only can be thrilling but can produce the right vibrations to get in tune with the pulse of Nature called Ahunaver-no-naad.

Manthra-vani is classified into Manthra-Spenta and Fashooso-Manthra. Manthra is a formula of powerful words and sentences. Vani means utterance of language. Spenta is white.

Manthra Spenta are formulated phrases or sentences which, when uttered as prayers to God, help the spiritual advancement of the soul.

Fashooso-Manthra. Fashooso means highly potent. Fashooso-Manthra were composed of words and phrases so highly potent that their utterance brought immediate fabulous results.

In the course of time as humanity degenerated and evil prospered, people began to use Fashooso-Manthras for their personal vendettas. The Zarathushtra-temos then thought it fit to disintegrate and scatter them into different Yests—thus considerably reducing their strength.

Manthra ba Mithra. Mithra means thoughts, words with thoughts. It is necessary that prayers be said with a mind devoted to them. Mere babbling or muttering them without concentration of mind is of no consequence. As Shakespeare puts it in Hamlet:

My words fly up, my thoughts remain below,  
Words without thoughts never to Heaven go.

—Shakespeare

Thus it is essential that while one is praying one's thoughts should not wander.

It is imperative that prayers be uttered in this God-given tongue (Avesta), whose vibrations surpass and out-shine those of all mundane languages.

### Yezmaiday

Yezmaiday is a word that often occurs in all our prayers. The depth of its meaning is not understood by all beyond 'praise' or 'admiration.'

Yez means to merge and Yezmaiday is the desire to merge or be in tune with all God's creation, and eventually to blend with the Almighty Himself.

But before one can reach the God in the Highest, one has to cross many hurdles. Man must first learn to be One with the animal, vegetable and mineral Kingdoms and also with all elements.

The question is posed as to how one can merge with any other entity. To give an example, a very remote example, is to imagine how an enormous iceberg when it comes down to warmer regions merges with the ocean.

But the iceberg, it is argued, can merge with the ocean because it is just water solidified.

So also our spirits can blend with other spirits of all other beings and elements because they are all sparks of the primordial spirit of God Almighty.

We are split souls. Only profound selfless love and devotion can attract a relationship that will gather and bind all spiritual fragments or counterparts from other entities to make an integral soul. Only such an integral soul can leave this earth and its atmosphere and rise to sojourn in the Cosmos.

As for praise and admiration, we receive it from everyone of the world to the other to declare the beauty of Nature. Whether it is a mountain or a valley, a river or a forest or a desert or a desert, wild animals or domestic birds. Zoroastrians are not only praising and admiring them and praising God for the something beautiful, but are anxious to merge with them and eventually to reach God through them.

### The Gheys

Avesta has divided the 24 hours of the day into five parts called Gheys.

1. The Ooshun Ghey begins after mid-night and continues 27 minutes before sunrise.
2. The Haavan Ghey is from sunrise to mid-day.
3. The Rapathavan Ghey starts at noon till about 3:30 p.m.
4. The Oajran Ghey begins after 3:30 p.m. to sunset.
5. The Aivishruthrem Ghey lasts from sunset to mid-night.

The intensity and quality of the sun's energy reaching the earth constantly change, due to the earth's rotation on its axis. These changes are substantial within a few hours. Hence the 24-hour day is divided into five major parts called Gheys.

Just as all documents and letters are dated before any relevant Statement begins, so also it is customary to register the period of the day, with the prayer of that name after every Hymn of dedication is recited.

The 72-minute interval between the Ooshun and Haavan Gheys is called Hoshbaam, meaning dawn. The word Hoshbaam is also applied to the Dawn of Creation. This 72-minute period is the most effective time of prayers. The first 36-minute period is called the Hoshbaam of Ooshun, and the next 36-minute is the Hoshbaam of Haavan which means that before the prayer also called Hoshbaam is started, the Ghey Ooshun or Haavan as required is first intoned.

It is pertinent to mention here that the time between 3 a.m. and 6 a.m. of Ooshun is also very fruitful for prayers, as the world at that time is very tranquil, consequently the atmosphere is almost void of mundane vibrations.

... the ... begins at noon. Ten minutes after that ...  
... must be ... facing the South is the ...  
... has. K ... is said to be the ... of ...  
... because ... G ... is the ... word ...

... Persian poem ... Praise of Dawn by an ...  
... Persian author ... it was ... to ... by ...  
... Mr. ... a scholar of Avesta ... from which a feeble ...  
... made a good English version of it.

### In Praise of Dawn

Persian 1.	Sobehast vak ay mohsad a Sobehast vaklay dayigusha Sobehast vaklay jaan fezaa Barkheez vaklay Sobehadam
English 1.	Dawn is the hour of fragrant and bliss Dawn brings to conscience the charm of peace, Dawn is the time for Oostan's increase Wake up from sleep to extol the dawn
Persian 2.	Sobehast vaklay Aashaykaan Sobehast vaklay saadekaan Dobehast vaklay naatekaan Barkheez vaklay sobehadam
English 2.	Dawn is the time for the lovers of God, Dawn belongs to the sinless at heart, Dawn is the moment for beings of speech Awake and arise in the silence of dawn
Persian 3.	Khashee kay nagaanah savi Dar hurdo aalam shaah savi Khashee kay marday raah savi Barkheez vaklay sobehadam
English 3.	In the knowledge of spirit you desire To be the lord of two worlds you aspire To find the path of Truth you require Wake up to greet the advent of dawn
Notes	1. Oostan = Life force 2. Beings of speech = human beings 3. Two worlds = The material and spiritual



## CHAPTER VI

## Humata, Hekhata, Huvaresta

Humata Hekhata Huvaresta are God's thoughts, God's words and God's deeds. Hu means Aha in he hears and so they are Ahura's thoughts, words and deeds which are of course The Best.

Manashni Gavashni Kanashni are man's thoughts, words and deeds. They may be good or not-good. The aim of life on earth is to tune his Manashni, Gavashni, Kanashni to the pitch of Humata, Hekhata, Huvaresta. In short to be like Him. And so Humata Hekhata Huvaresta is the aim of a Zoroastrian's life on earth. For it there is a short prayer of Ashem Vohu.

Ashem Vohu. Vahastam asti. Usta asti,  
Usta Ahemna. Hyad ashai. Vahastai ashem.

Translation by Dr. E. Taraporewala.

"Righteousness is the highest good,  
It is one's true happiness,  
Happiness comes to him  
Who is righteous for the sake of Righteousness."

This little prayer is woven in all Avesta litanyes. Righteousness comprises all virtues. Ashem Vohu reminds one constantly to lead a life of Righteousness.

Kschnoom advises man to revert to land i.e., till the land and keep domestic animals (parjay gospend) around him. Vandidat says, "one who sows the corn sows righteousness." Thus man creates an environment that draws spiritual forces towards him.

## Yatha-Ahu-Vairyu

Yathaa-ahu vairyu nthan  
Rafash ashaate chit hachaa  
Vangayhush dazdaa mamangho shaothna-  
Naam angelhush mazdaae  
Kschthraa, haia abura, aa yim  
Drayghu dadata vastaaem

Translation by Dr. Eruch Taraporewala

Just as the temporal ruler is all powerful among men, so too is the spiritual teacher by reason of his righteousness. The Divine power is for those who work for Mazda. And the strength of Ahura (the Creator) is bestowed upon a man who unto his poor brethren giveth help.

Ashem Vohu stresses Righteousness. The above prayer Yathaa-ahu vairyu gives emphasis to spiritual knowledge, selfless deeds and regard for others as the principle of action.

## Kem na Mazda

Who, dear Ahura Mazda, wilt save me and my dear ones when the dark clouds of vengeance glare at us, who but You, dear Lord. Who wilt protect our sacred household fire and preserve our peace of mind but You, dear Lord. For under Your protection, we grow in rectitude.

Exhort to us, that religious knowledge which can vanquish all evil. We pray to you dear God for your loving care. Proclaim to us a holy leader who can guide us in this life and in the life after.

Sarosh vered will surely bring Vohu mannanghu (to give divine knowledge) to those who are beloved of You.

O Ahura Mazda and Spenta Armaity save us from all evil.

Drive away from us the deity of evil. Let it disappear from here.

Let the followers of all evil be vanquished. Let them fade away to the North.

Let not our vital organs be polluted, but keep them pure and healthy.

We bow to thee O worshipful holy Armaity for thy devotion. Let the pure vibrations of Ashem be absorbed in us.

## Literal Translation

Kem na mazda Who, dear Mazda  
Masa paraym dadaat who wilt save me and my dear ones  
Hasat ma draygyao when some one  
declares that amangayh (with) vengeance glares at me

Asmān Vahmān... but You can save us,  
 Ashmānāshān mānānāshān who will protect our household  
 life and ensure our peace of mind but You dear Lord  
 Yāzayān Ashmānāshān... in the intensity of these words of  
 the friend and the friend.

Ashmānāshān... where we grow a new life Lord  
 Taanā mānānāshān mānānāshān... Explain to me that  
 mānānāshān knowledge

Kān mānānāshān mānānāshān... which can vanquish our enemies,  
 Pōr mānānāshān yōr mānānāshān... when your (avesta) will (we pray)  
 to take care of us

Chithra mānānāshān mānānāshān... Proclaim to us a holy  
 lesson who can guide us in this life and in the next (after  
 death) life

At hōr vohu Saroshō jānōō Mānānāshān... Send Sarosh yezed  
 with Behman Anānāshān (divine mind)

Mazda Ahema ve hemar vash khemaichē... dear Lord for those  
 who are beloved to you.

Paatano tebayshānta pairi Mazdaoscha Anānāshān Spānā-  
 rashān - O Anānāshān and Spenta Armaity save  
 us from the envious

Nase Daev druksh... O dasy of envy keep away (from us)

Nase daevo chuthre... O evil of envious origin disappear from here

Nase daevo frakārestav... O dasy sown of evil, fade away from  
 here

Nase daevo rdāte... O folk-evil of evil vanish from here

Ap druksh nasav... O evil run away from here

Ap druksh dvar... O evil get out of here

Ap druksh vāsay... O evil go further from here

Appāshēdre ap-nasea... fade away in the North

Mānānāshān mānānāshān gāthān āstānāshān... Let not my pure  
 inner organs be polluted (with evil)

Nānāshān yā Anānāshān mānānāshān... how to the devotion of  
 Spenta Armaity

Asmān Vahmān... let the evil power of Ashmān be absorbed in me  
 Ashmānāshān mānānāshān... who will protect our household  
 life and ensure our peace of mind but You dear Lord  
 Yāzayān Ashmānāshān... in the intensity of these words of  
 the friend and the friend.

Asmān Vahmān... where we grow a new life Lord  
 Taanā mānānāshān mānānāshān... Explain to me that  
 mānānāshān knowledge

#### Ahura Mazda Khodai

Hail O The Ahura Mazda  
 Thy praises I shall ever sing  
 Deliver me from Ahrayman and his legion,  
 Who lead us to temptation.  
 Let the evil power be vanquished,  
 So that I can remain pure  
 In body, mind and spirit,  
 Forgive me all trespasses  
 In thoughts, in words, in deeds  
 Accept my repentance O Ahura Mazda  
 And I promise in the fullness of my heart  
 To do the right towards my body and my soul  
 Towards the material and the spiritual worlds,  
 And from now on shall lead a life  
 That pleases Thee  
 Let the vibrations of Ashem enthrall me

#### Literal Translation

Ahura Mazda Khodai... Ahura Mazda the Lord of Creation  
 Ahrayman ānānāshān dānānāshān... (who) does the evil  
 Satan to me (the) evil  
 Zōr shēkashān... let me be beaten and broken  
 Ahrayman dānānāshān... Satan, demon those of  
 I-demon magicians  
 Dānānāshān... those against the religion, those who  
 have eyes and see not, those who have ears and hear not



Saastarsan gunasgarman ashmogaan those who are cruel, those  
who cannot see, those who preach lies (destroy good)

Darvandaan dushmanan iraan, unbelievers, enemies, evil peras

Zad shaykeshnav baad let them be beaten and broken

Dush-paadshaan avandshan baad Wicked kings let them be  
destroyed

Dushmanas satel baad Enemies be defeated

Dushmanan avangshaan baad Enemies be driven away

Ahura Mazda khodai (O) Ahuramazda the Lord of creation

Az hamaa gunaah peyast pesay maanum I repent for all sins

Az hervestun dushmate guzushaie dazoverasna of all evil  
thoughts, evil words, evil deeds

Maym pe gavt manid In this world

Ohvume goft, Ohvume kard, ohvume just that I have thought  
I have uttered, I have done

Ohvume boon boodestayd (sins) of which seeds I've sown

Azaan gunaah manashen gavashmi, kunashmi all sins in thoughts,  
in words, in deeds

Tan ravaana get, mipaana (Towards) my body and my soul,  
(against) the material world and the spiritual world

Okhay avashen pesayman Lord, I shall refrain from them in  
regret

Pe say gavashmi, pe petayt hom with the three words (i.e. Manash-  
mi, gavashmi, kunashmi) I recite the prayer of repentance.

Kschnothra Ahure Mazdao Glory be to God

Taroaydeetay Anghre Ma nush (Let) Ahriman be scorned

Haithaverayshiam hayath vasma freshostaymaym Let the holy  
desires of the righteous be fulfilled

Savomay Ashem I extend righteousness

(I thought when praying) Ashem Vohu Let the pure vibration of  
Ashem be merged in me

**Jasmy Avanghay Mazda**

Come to my help O Mazda 3 times

I am a Mazda Yesnan

I am of Mazda-Yesna religion as  
taught by Zarathustra

I wish to be a true believer and  
worshipper of the religion

I esteem good thoughts that are conceived,  
good words that are spoken,  
good deeds that are done

I esteem the good Mazda-Yesna religion  
which liberates me from strife

Which destroys all means of conflict within me

That a selfless, sexless, ageless soul arises in me

Among the religions that are and those  
that will be

It is majestic, the best and most beautiful

This religion of Ahura's laws as taught by Zarathushtra

All mercies come from Ahura-Mazda

Thus, to glorify the Mazda-Yesna religion

(thought when praying one Ashem Vohu)

Let the Azure vibrations of Ashem Vohu  
be absorbed in me

#### Literal Translation

Jasmy avanghay mazda Come to my help (O) Mazda

Mazdayesno ahmi I am a (true) Mazda worshipper

Mazdayesno Zarathushtrish A Mazda worshipper as taught by  
Zarathustra

Protrastany astutatschag travratasnaa I am (true) admirer  
and believer (of the religion)

Astoa Hamataym Mano, Astoa Hukhtaym vacu I admire  
the good thoughts that are conceived, good words that  
are spoken

Astoa Haverayshiem sheothnem I admire good deeds that are  
done

Astoa Protrastany vanghuam mazdayesnom I admire the good  
Mazdayesna religion

Protrastu Khaydram (which) liberates (my soul from conflict  
(within me)

Ndashnathshem Destroys the ego's selfish clutch as the  
buddy

Kharaditham Ashnam that a selfish and selfish integral  
soul (ego's enemy)

Yashnathshem Ashnam (among the religions that are  
and know, I will be)

Mazdathshem Ashnam (I will be) (I will be) (I will be)  
with the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Note:

The sacred point of the Mazdathshem Zaradushthy religion is  
the promotion of spiritual growth (integral soul). As only  
the three religions (Zaradushthy, Kharaditham, Ndashnathshem) and  
Kharaditham (Zaradushthy) can separate the development of the conscience  
in a high degree of integrity when it will always choose the right  
path. This process helps one to transcend the means of sense in  
one's own body and enables the spirit to be a true soul, conquer  
pain and flower into a selfishness integral soul.

Yashnathshem Ashnam is a promise to face the reality of the  
religion (integral soul) by a child at his/her initiation (Zaradushthy) and  
then recited with every hour.

Sarosh Baj

Dear Lord, God, be the vibrations of Ashem (integral soul)  
(I begin this prayer) In the name of the Lord of Creation, promoter  
of Evolution, May His lustre increase.

O Sarosh Yezed the chaste and powerful,  
Whose body is composed of Mantra  
Who wields the charmed weapon of victory (Tag)

Against all evil and who has the authority over God's  
creation, I beg you

I beg you for the soul I have created (integral soul)  
and I beg you

Against all evil and who has the authority over God's  
creation, I beg you

Accept Lord, my heartfelt repentance,  
And I promise in the three worlds of  
creation, I will be, I will be,  
I will be, I will be, I will be,  
I will be, I will be, I will be,  
I will be, I will be, I will be,  
I will be, I will be, I will be,

General translation

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Yashnathshem Ashnam (I will be) (I will be) (I will be)  
by the Creator

Azaan guna Manashni gavashni, kunashni all sins in thought,  
words (and) deeds

Tani Ravaani, geti, minoani (towards my) body (and my)  
soul, (against) material world (and) the spiritual world

Okhay Avaksh pesayman Lord I shall refrain from them in  
regret.

Pe say gavashni pe patet horn With the three words (Manashni,  
gavashni kunashni I recite the prayer of repentance.  
(With 5 Yathaa-ahu-vairyo and three ashem vahes  
invoke the help of Sarosh Yezed)

#### Fravaranay Mazda-Yesna

I believe O Ahura n the Mazda-Yesna religion as taught  
by Thy prophet Zarathustra

The faith that is in accord with Thy Laws and is opposed to  
all Evil

On this auspicious morn I praise and worship its presiding  
ange Haavan and his helpers Saavanghay and Visha, who steer  
us towards prosperity May they be glorified

O holy Sarosh Yezed, of the body of manthra, the wielder of  
the charmed weapon of victory (Tag) and upholder of the laws of  
Ahura, I praise, worship and glorify thee

O ho y Sarosh Yezed Guru (zaota) reveal to me the merits of  
yatha ahu vairyo so that I as thy disciple (Ratush) can proclaim  
the virtues of Ahunavar to the world.

O Sarosh Yezed the chaste, the beautiful, the victorious, the  
bringer of prosperity to the world, let my soul merge with thee

Ahanavar is the promoter of the strength of body

#### Literal Translation

Fravaranay I confess or I believe

Mazda-Yesna Zarathushtrish (that I am) of Mazda-Yesna  
religion as preached by Zarathustra

Vidayo Ahura takavsho (The religion) that is opposed to evil  
and is in accord with the laws of Ahura.

Haavanay ashonay ashay rathway, yesnaicha, vahamaaicha,  
kshnoothraicha frasastaicha On this auspicious morn,  
I worship praise and glorify (morn's presiding angel)  
Haavan

Savangayh vishyaicha ashonay ashay rathway yesnyaicha  
vahamavaicha kshnoothraicha frasastyacha On this  
auspicious morn I worship, praise and glorify Haavan's  
helpers Savangayh and Vishyaicha who steer us towards  
prosperity

Saroshav Ashem takmay-tanu manthre Sarosh the chaste whose  
body is made of manthra, i.e. it absorbs the vibrations  
of Manthra (Divine prayers)

Deraysh-draosh ahunarya, kshnoothra, yesnyaicha, vahemiyacha,  
kshnoothryaicha frasastyacha, wielder of the charmed  
weapon (of Tag) and upholder of the laws of Ahura,  
I praise, worship and glorify (Thee)

Yatha ahu vairyo zaota (Guru) framay mrutay Sarosh Yezed  
(as zaota) reveal to me the merits of yatha ahu vairyo

Athaa Ratush ashatechut hacha fraashva vidvaao mrutay so  
that I as your disciple (Ratush) can proclaim its virtues  
to the world

Saroshem ashum, hurodaym Sarosh the chaste, the beautiful.

Verechrazanaym, fradathgethaym, (Sarosh) the victorious, the  
bringer of prosperity to the world.

Ashavnaym ashav ratum yezmasday, (Sarosh) chaste of all chaste  
leaders, (let me) merge with Thee.

Ahunum varim tanum peitay Ahunavar (i.e. Yatha ahu vairyo)  
preserver of the body (from harm).

Note 'Fravaranay upto hacha fraashava vidvaao mrutay'  
occurs in all staves (i.e. Nyas and Yest). Whichever angels  
haa, nyas or yest one is invoking, (as Mehr Yezed in Mehr-ni-nyas  
or Behram Yezed in Behram-Yest that angel becomes his Zaota  
(Guru) and the prayer is the disciple. He prays to the Guru to  
reveal to him the merits of Yatha ahu-Vairyo so that he (the pray-er)  
can proclaim it to the world.



**Yeznemcha-Vahmemcha**

Glory be to Sarosh Yezed, whose body is Manthra-Spenta who wields the charmed weapon of victory and upholds the laws of Ahura. O holy Yezed, your valient deeds, your talent and your skill, I admire and worship

**Literal Translation**

Yeznemcha, vahmemcha (O Sarosh Yezed, I, worship (your) valient deeds

Aupescha, Zaverescha (Your) talent, (and your) skill

Afrinamay Saroshay ashye (I) admire (thee O) holy Sarosh

Takhmay-tanu Manthray of the sensitive body of Manthra

Dereslu-draush wielder of the charmed weapon of victory (i.e. Tag).

Ahu-ryo upholder of the laws of Ahura.

The azure vibrations of Ashem envelope me

**Ahma-Rascha**

Grant, O Lord, to thy worshipper  
The radiant Khoray (aura), with health  
and strength of body that can  
conquer base desires.

Grant unto him long life of  
happiness in contentment, and bless  
him with progeny of innate wisdom.  
Bestow upon him that refined  
condition of body, mind and spirit  
that aspires for your Heaven, dear Lord,  
As is my prayer so let it be  
The vibrations of Ashem envelop me

**Literal Translation**

Ahmai To him

.. Rascha, Khorenasch radiant, Khoray.

.. Tanvo dravolataym health of body

.. Tanvo vezdevaru strength of body,

.. Tanvo verethraym Conquest of body.

Ishem paarash khathraym happiness of Contentment,  
asmani (hi) frazanum Progeny with innate wisdom,  
Dareghaam dareganum long life.  
Vahstem-ahum ashanam The refined condition fit for  
Heaven (which is)

Khuchanghem vispo-khatrem radiant and blissful

Ahu-zan-vaet varha afrinamay As I pray So let it be

**Hazangaraym**

(Grant me O Lord) a thousand-fold good health. Ten  
thousand-fold good health. (3 times) Let the vibrations of  
Ashem merge in me

**Literal Translation**

Hazangaraym bahshazanaym a thousand-fold good health.

Bahshazavaym ten thousand-fold good health.

The azure vibrations of Ashem enthrall me.

Note To attain that refined condition of the spirit is an arduous task, for which a strong and healthy body is essential.

**Jasmay Avangah Mazda (2nd)**

Come to my help, O Mazda.

May 'Ahm' the angel of courage bring me succour

May Behram Yezed and the angel Vanant Ooportant  
give me victory

Let M noo Raam of green pastures instill taste and flavour  
unto my virtues

Let Vayushah-Ooperkanyo, the Life-giving breeze, fill  
my soul

Let the law-abiding firmament and endless Eternity  
come to my aid

(O Ahura Mazda help me)

Let the azure vibrations of Ashem fill my soul.

**Translation**

Jasmay Avangah Mazda Come to my help O Mazda.

Ahmray hutashtay Huroday (Give me the help) of the beautiful  
and courage-giving angel Ahm

Verethraghenay ahuradatay (the help of) Behram Yezed whose  
God created

Vanay.mhaoscha oopertaato of the angel Vanant Oopertat,  
who brings victory

Raamno Khastre, of Mino Raam who adds taste and flavour  
to our victuals.

Vayyosh ooper-Karyea of Vavay-Yezed who works in the upper  
regions (of the atmosphere)

Tardato anyash daamaan, one of the best born

Aital tay Vayyo. Yete tay asu spenta-ma.nyem O Vayyo Yezed  
your health-giving breezes are of the Spenta-Mino's  
brightshaded excellence (All these help me)

Thuvaashay khodatay, zarvaashay-akernay zarvaashay-daregoth-  
khodatay (Let) this life time, all eras and eternity (be  
me Lord) Let the holy vibrations of Ashem fill my soul

### Hindu Prana

It is instructive to know the definition of Prana here, not  
only is it instructive but it is beautiful

"Hindu scriptures refer not only to 'Anu' (Atom) and to  
'Param-Anu' (Beyond-atom) which are finer electronic energies,  
but they also refer to Prana (creative electronic force).

Atoms and electronics are blind forces. Prana is inherently  
intelligent

The Pranic Life-trace in the Spermatozoa and ova for instance,  
guide the embryonic development according to harmonic design."

Yog. Ramchandra  
From Yogic Philosophy

### Kerpe-Mozds

To reap the reward of my good deeds  
and win forgiveness for my sins,  
I perform righteous acts for the love of my soul,  
May all pious men of the seven

spheres get their share of blessings  
as broad as the earth,  
as extensive as the rivers,  
and as glorious as the sun  
Lord grant long lives to all righteous ones  
As is my prayer so let it come to pass  
The azure vibrations of Ashem envelop me

**Note**—The seven spheres are the Haptha-Keshvar-Zamin in  
the atmosphere

### Literal Translation

Kerpe-Mozds (To reap the) reward of good deeds

Gohna-gujastashnera (win) forgiveness for sins

Kerpe-Mozds I hope to receive

Asha-tavaan dashahmaraa for the love of the good souls

Ham kerfay for all the good deeds

Hama Vahaa to all the good ones

Haptha Keshvar-zamin of the seven spheres (in the atmosphere)

Zamin Payhenaa as wide as the earth

Rood-dapanaa as long (in length) as the rivers

Khoreshad haala as glorious as the sun

Boon dayhaad berayshad (share of) blessings reach me

Asha bavd davra (grant) long lives to all pious men

Athe Zernavod let it be

Yethaa aufrinaamay as I pray

Ashem Vohu The azure vibrations of Ashem envelop me

All the above "Literal Translations" are done from C. E.  
Kangar's "Avesta-haa-Mynu" in Gujarati

### Sarosh-ni-Kusti

The present-day Kusti prayer is incomplete. Keshnoom  
recommends Sarosh-ni-Kusti which incorporates a part of Sarosh-  
haa-ni-Kusti. It should be said as follows

(without untying Kusti girdle)

† ravaraan Mazda Yesa

2. Kemna Mazda  
1 Here and the Kusti
3. Reme-kastir-wil Ahura Mazda Khoda  
2 Yathray I Ashem
4. Jasmay-avanghe Mazda
5. 2 Yathras
6. Yesneretcha
7. Ahmai-rascha
8. Hazangarem
9. Jasmay-avanghe Mazda (2nd)
10. Kerphe Mazda

### Some Appreciations

Western scholars of Avesta mostly Germans have taken great pains to study books on Zoroastrianism and also to translate them.

Some of their views given here are taken from "Bomhavi and the Germans" by Herr Walter Leifer.

Goethe One of the great German poets Johann Wolfgang Goethe must be mentioned at length in his book "Huch der Parsen" properly understood as "Persianism" which is a part of a greater work called "West-eastern Divan" he says. Gazing at Nature formed the basis of the worship of the ancient Parsis. While adoring the Creator they turned toward the rising Sun as the most strikingly gorgeous phenomenon. They looked the saw their God's throne surrounded by brilliant angels. The poem of his cleaving worship was daily within the reach of every one even the most lowly. The moon and stars were lighting up the night they too were out of reach to anyone, the realms of the endless. Fire on the contrary, walks by man's side giving light and warmth to the best of its capacity. It becomes a vessel and pious devotee say prayers in the presence of this substance to bow to what was exalted above. Nothing so clean than a bright sunrise and such was to be the cleanliness with which fires were to be kindled and kept. Fires were to be and remain sacred and sunlike. From Nature to Nature's God is a principle upon which Zoroastrian teaching about worship are principally based. Nature is the grand manifestation of God.

With the Persian reverence for the Sun and the Fire is connected the idea of what Goethe calls "Dignity of all the Elements." Hence he started dread to pollute water, air, and earth. Such respect for all natural forces that surround man leads to every civic virtue.

Goethe refers to the Iranians' solicitude to keep the ground, water and air pure. He attributes the origin of their custom of the disposal of the dead to the solicitude for not soiling the ground. To keep a ground neat and pure is one of the oft-repeated firmans of the Avesta. In the Vendidad such a ground is represented as feeling pleased and delighted. While speaking of their strange mode of disposing of the dead, he says it is "due to excessive care of not soiling the pure elements."

Now one can easily understand how air, earth, and water can be kept pure but not so easily how fire can be kept pure. Of course a Parsi is asked to be careful to see that he places dry, clean, and fragrant wood over the sacred fire. That is a kind of physical purity. But in a Pahlavi writing attached to the Pahlavi "Shayast lu Shayast" fire, not only the sacred fire of the fire-temples but also the ordinary fire burning in one's hearth at home is required to be kept pure and clean. Here it is the work of moral purity that is spoken of. Physical purity is here a symbol of moral purity. So it is said, that if one cooks upon the fire of his house some food that he has purchased from money dishonestly acquired, he defiles the fire, he makes it impure. So any devout worshipper offers to the sacred fire of the fire-temple odoriferous wood or incense that is bought from money acquired dishonestly, he displeases the fire.

With purity and cleanliness go, to a certain extent, Order and Harmony. Discipline which helps one in his daily fulfilment of duty and work. Goethe makes his testator declare: "When you find time to them say to your father the Sun gives prosperity to who is well ordered." Order is one of the characteristic teachings of Avesta. The word "Asha" which is one of the few technical words of Avesta that cannot be sufficiently well rendered in another language, significantly contains the idea of Order. What is good, right or correct in points to Order, Discipline, Purity, Harmony, Truth, Beauty, is Asha. It comes with the idea,



not only of physical Order but moral Order. Ahura Mazda, is the Ashoon Ashi in the Most Orderly of the Orderies.

Mr. Samuel Lang, the author of *Modern Science and Modern Thought* says in his book when Zoroastrianism was called the same as what Goethe says about the "respect for the forces that surround man leading to every excellence" he says: "In this respect however what I have called the Zoroastrian theory of religion affords great advantages. It connects religion directly with all that is good and beautiful, not only in the higher realm of speculation and emotion, but in the practical affairs of daily life. To feel the truth of what is true, the beauty of what is beautiful, is of itself a great prayer or act of worship. The Spirit of Light to make an honest earnest effort to attain his feeling is an offering or act of homage. Cleanliness of mind and body, order and propriety in conduct, every intellectual course, and all the homely virtues of everyday life thus acquire a higher significance, and any wilful and persistent disregard of them become an act of mutiny against the Power whom we have elected to serve."

The dignity associated with the elements is practical. It carries with it and conveys the idea of Purity and Cleanliness, Order and Harmony. A beautiful Avestan maxim illustrates all that Goethe says. The maxim is *Yaozddo mashyai api zanthem vahishta*, i.e. Purity is the best thing for man, since his very birth.

Martin Haug lived in the period from 1827 to 1876 and spent many long years collecting material on the cultural heritage of the Parsis.

Haug was to become one of the most outstanding scholars to make a contribution to the field of oriental studies through the voluminous research he conducted into cultural measures of the followers of Zarathustra.

On March 1, 1861, Haug delivered a lecture on the origin of the Parsis in which he demonstrated that there was enough historical proof of the Prophet Zarathustra actually having lived and preached at a particular period in history.

that his aims and pursuits were the highest to which a mortal can aspire viz. the temporal as well as the spiritual welfare of mankind. It involves the purest and truest love of Truth and Virtue. So we must class Zarathustra amongst the

greatest of men who ever lived and as one of the real benefactors of the human race.

Haug mentions the philosophical discussions he had with the Parsi scholars. He also mentions interesting discussions on the philosophical discussions on linguistic questions that Haug had with Spiegel and which it must have given him some pleasure to discuss to his learned friends in Bombay.

At a time when he was writing his outstanding books on the Parsi heritage, Martin Haug was also often invited to deliver lectures before Parsi or partly Parsi audiences. Thus it was that on October 8, 1864, at the invitation of the Friends of the Parsi Community, he addressed an almost exclusively Parsi audience on *Zarathustra and His Age*.

At the end of his speech he summed up:

"According to this investigation we can assign to Zarathustra a later date than about 2300 B.C. Thus he lived not only before Moses but, even perhaps, before Abraham! If we consider the early age in which he lived, it is not surprising that the high and lofty ideas which he proclaimed were early misunderstood and misinterpreted. For he stood far above his age. So he was the first prophet of the Truth who appeared in the world and kindled a fire which thousands of years could not entirely extinguish."

On his return to Germany in spite of his responsibilities as holder of the Chair of Sanskrit at Munich, Haug persisted with his deep interest in the research work on the Parsis and he revised and edited many of the books that he had already worked on during the time he was in Bombay.

Friedrich Spiegel was one of the earliest and most distinguished of German scholars to dedicate himself to research and Iranian studies. He provided the academic world with much research on the Avesta language which at the time was still referred to as the *Zend-Avesta*. Spiegel carried out the writings of Avesta and undertook the gargantuan task of collating all the manuscripts on this subject which were to be found in Europe at that time.

In a tour of some of the most well-known seats of European learning, Spiegel also visited Copenhagen, Paris, London and Oxford where he made notes and copies of the manuscripts and would in his library. He also made critical compa-

risons of the various manuscripts that were put at his disposal Spiegel was perhaps the first and the scholar to undertake a critical study of the writings of the Zoroastrian tradition.

Also of great significance to Iranian scholars is Spiegel's edition of the Zend Avesta in three parts published from 1852 to 1903. The Spiegel Memorial Volume of 1903, edited by Giovanni Jamshed Modarres, is the best proof of the Parsis' respect to the German scholar Friedrich Spiegel.

It is interesting to note that none of the books published by this scholar with the title *Vendidad Sade* (Leipzig 1850) comprises the Vendidad Yasna and Yashts but only the footnotes, more reference to the *Frash. Aspend. Yashts*. The work of this Parsi scholar was published during 1854-55 in Bombay.

Dr. Leo Mevius (1825-95) was a member of the outstanding institution of the German Jesuits. In 1860 when he with his scholarly pupils started the Bombay Catholic Debating Club which almost immediately dropped the word "Catholic" and became simply the "Bombay Debating Club" a place where animated discussions were conducted on a wide range of subjects not necessarily limited to Catholic doctrines. Discussions were free and animated and the audience of the Bombay Debating Club included not merely Christians but Parsis, Hindus and members of other religions all of whom were free to give their own opinions on the subjects being debated.

Perhaps Dr. Mevius' most important contribution to a dialogue between the various religious communities was a little pamphlet entitled *Zoroastrianism* (1867 pp. 54-676 of *Selected Writings*) which was distributed in a book form.

This treatise was written in the form of letters exchanged between an imaginary Catholic priest and Dr. Mevius himself. In the course of this correspondence, the distinguished member of the Catholic hierarchy in Bombay and one of his faithful messengers of Zarathustra's message, sought to establish for himself the basis of a common ground between religions which show mankind as the sons and daughters of an eternal God.

The correspondence was initiated by the letter from the imaginary Catholic priest in which the discussion was centered around the mystery of the 'Word'.

For instance, how happily does the belief of the Parsis, that God the Almighty in the beginning had a Word with him called the *Homay* (*Ahura-vat*) by the help of which he created the world and all things that are therein, correspond with the text given in Chapter 1 of St. John: "In the beginning was the Word and the Word was with God and the Word was God. All things were made by him." The word *Homay* is believed by the Parsis to possess a most wonderful power and its repetition is frequently recommended in the various Parsi prayers.

In a letter written by Dr. Mevius we learnt about his personal relationship to the subject under discussion.

During the best over and a half years of my priesthood I was one of the Vicars of the celebrated Cathedral of Cologne, the most famous Church in the whole world. It is dedicated to the Three Wise Men or Magi who came from the East to Jerusalem to worship the newborn Christ Jesus at Bethlehem. That these Magi were priests of the Zoroastrian religion we know from Greek writers, knowing the Star of which Benjamin had prophesied "A Star shall rise out of Jacob, the scepter of Judah, Him who was glorified by the Sun."

The Apostle St. Thomas before going to Malabar, where he established the Church still in existence there, met those three Magi in their own country and baptised them. The Empress St. Helene (born 248 A.D.) brought her relics from the Orient to Constantinople whence they were taken in 123 to Milan and in 1584 to Cologne by Archbishop Reynolds, who had received them from the Emperor Frederick. There he presented as he had the greatest masterpiece of Art was built from 248 to 380 and dedicated to the Virgin Mary. The walls are still preserved in a most perfect condition and the vaults are decorated by an immense number of figures. As a result of this history that I most gratefully remember, I found the Magi in the temple the one day I would like to see the Magi in the temple of St. Bombay.

From Germany who visited Bombay and recorded his impressions of the Parsis and their peculiar custom of dancing to the drum. From the Venetian-Orlando gives a detailed account of the customs of the Parsis from his personal friendship with some prominent Parsis in Bombay. His most fascinating phenomenon of the Catholics was the presence of the

Towers of Silence in such a beautiful locality like Malabar Hill. It is felt by them (the Parsis) that it is cruel, ugly, unusual and unhygienic to leave the dead bodies to hungry birds, especially the vultures. But as Heinrich Glasenapp points out, it is written in "Vendidad" that "the dead shall be buried in the stomach of the Vultures." It is cruel, because there is the idea of feeding animals behind this practice. And as Paul Deussen says "the whole procedure and ceremony has nothing ghastly about it or at least less than the Christian practice of burial."

## Zarathustra

Prophet of ancient Iran

**Motif :**      Usta no zâto atarava  
                     Yo spatomo Zarathustra

Praise be to God  
 Spitamo Zarathustra, the "Enlightened One" is born to us.



## ZARATHUSTRA

### Act I Scene I

(Pauses are to be long)

Characters - (Pourushaspa, Father of Zarathustra  
Dogdova, Mother of Zarathustra)

The night is resplendent with brilliant stars  
shedding peace and joy on the universe

On one side is a gurgling stream. On the other  
is a hut. A woman is kneeling reverently over  
the cradle of a new-born child. A man comes  
out of the hut and looks into the night. He lifts  
up his hands in praise of God for the gift of the  
babe.

Background music in two long vibrating notes.  
Laughter of the babe is heard. The night whispers  
the Moni 'Usta-no-zato athrava Yo-sputamo  
Zarathustra.'

Moni repeats-growing deeper and sonorous. This  
silent awe-inspiring scene is held on for a full  
minute.)

Pouru - Dogdova, my dear one (pause)  
Hast thou noticed the radiant effluence that fills  
the night? (pause) All the universe vibrates with  
joy (pause) for the holy babe that is born  
to us (pause)

Dogdova - Ay beloved (pause) my whole Being is filled  
with delight (pause) Glory be to God, who has  
entrusted us to love and tend this treasure. Oh,  
look Pourushaspa how the light shines through  
him (pause)

(They look into the crib amazed)

Dogdova Yet I have a strange fear (pause)  
He should be guarded from the Evil Ones —  
(Music and voices sing the motif gradually  
louder)

Pouru List, (pause) I hear voices (Listens).  
(music and voices repeat motif louder).

Voices Usta-no Zato athrava  
Yo spitamo Zsathustra

Pouru (In stage whisper and slow) Usta-no-Zato athrava  
— Yo spitamo Zarathustra. (Enthralled we  
shall call him Zarathustra.

Dogdova (as in a trance — after a pause) Spitamo Zarat-  
hustra (pause).

Pouru Come, beloved, let's gaze at the splendour of the  
holy night. (pause) God has lit His starry  
world to its full lustre and the fragrant air is  
filled with Divine music to glorify the blessed  
event.  
(Music and voices continue softly Dogdova  
slowly moves away to the far end of the hut to  
gaze at the splendour of the night)  
(Enter the wicked Dura-sarun with evil motives.  
He stealthily approaches the babe's crib while  
Pourushaspa and Dogdova are watching the sky  
at the other end. The man gazes with awe for a  
while at the infant. Then pulls out a dagger from  
under his robe and lifts it high to pierce the  
infant. The glow in the crib increases. The  
lifted hand becomes stiff and paralysed and loses  
its grip on the dagger which falls with a clang.  
Pourushaspa and Dogdova turn briskly and  
rush Pourushaspa towards the man and  
Dogdova to the crib.  
Culprit somehow escapes holding in agony his  
paralysed arm)

Mama grows louder)

Pshaspa (shouts in fear. A thief murderer I shall kill him  
runs off the stage after the man)

Dogdova (In fright looks into the crib) Oh, my Precious  
child. My angel, (Pause) Merciful God, thy  
watchful eye has saved him (falls on knees in  
weakness and prays)  
(Music gradually dies out as curtain falls)

## Scene 2

(About 2 years later)

Time early morning

Earth-soul (tired and frustrated, with over and  
plough looks desperate) on the ground)

Earth soul

(plaintive) It was only yesterday that we toiled  
and sweated hard, to plough and (pause)  
and now it is again rampaged and sown with  
the blood and mangled bodies of my dear  
children (pause) These evil ones these  
Devas will never rest until they conquer the  
gentle and the meek (pause) O, father. Is it  
ever to be thus? (pause) That my bosom  
should endure these indignities? (pause) That  
it should be scattered with bones, where grain  
corn should grow and flowers should bloom?  
(pause) That my rivers should overflow with the  
blood of my loved ones, where fresh cool  
water should run? (pause) Al my good men  
and dear animals flesh of my flesh are  
savagely slaughtered (pause) Louder) Oh God  
hast Thou deserted me in this hour of need?  
(long pause)

(Sound of thunder Earth soul looks up with awe)

- A deep voice    Gentle daughter (pause) Thy prayer is heard (pause)
- I Soul    (in awe and amazement) God, art Thou speaking to me
- Voice    Aye speak, thy desire
- I Soul    (Bewildered and fearful) Praise be to Thee  
 O heavenly father (pause) I am perplexed  
 I am lost (pause) I need Thy help (pauses long  
 to think). Send unto me a warrior (pause)  
 A great warrior—who can kill and destroy all  
 the evil ones (pause) So that my lands can  
 again be tilled and sown (pause) and my fields  
 laden with golden corn (pause) My meadows  
 bloom with fragrant flowers (pause) and fresh  
 cool water run in my streams and rivers, (pause)  
 and (pause, above all) (pause) let there be,  
 Peace, peace (pause) Peace on Earth, (pause)  
 and to men (pause, Good will (long pause)
- Voice    Dear daughter of the Earth (pause) Such a  
 warrior as thou wastest is already born on  
 thy soil (pause). He shall destroy all evil.
- I soul    (listens and after a pause) Oh, thanks be to Thee,  
 gracious Lord (pause). (suddenly remembering)  
 and what shall be the weapon with which he  
 strikes the Devas (pause)
- Voice    Eloquence of speech shall be bestowed upon him  
 (pause). with it, shall come peace on Earth  
 Good will to men'
- E. soul    (amazed and slowly) Eloquence of speech? (pause)  
 But Lord (pause) The Devas are so full of  
 wicked strength (pause) They must be faced  
 with a deadly weapon - that can draw blood and  
 deal mortal blows' (pause)

- Voice    Gentle child (pause) It does not please thy  
 Father in Heaven to shed blood (pause) The  
 weapon of speech will have the power to turn  
 Evil into Good (pause) Bear with us and  
 thy earth shall flourish again (pause)
- I soul    (after reflection resignedly) Lord Thou art my  
 saviour Thou knowest best (pause) I bow to  
 Thy Will  
 (Bows with hands joined in prayer)

Curtain



# Act II — Scene 1

(30 Years later. Enter Mediyomah (Zarathustra's cousin) and Zarathustra. Zarathustra has returned from the mountains. He meets his cousin Mediyomah who is to go with him on his journey.)

Mediyomah Good cousin Zarathustra! I'm delighted to embrace thee. I have come to journey with thee and learn from thy teachings (pause). I can see that the Almighty has bestowed on thee His Grace.

Zarath We — the brother. I have a great deal to say. With my Manashu, Garashu, Kanashu, I have turned to the path of Hamata, Hakha, Havenshu. Ahura Mazda has entered my heart.

Mediyomah Brother, I do aspire for one fleeting glimpse on Him (pause). But I understand not what thou sayest.

Zarath What I said just now is unimportant. Mediyomah, Man's thoughts, words, and deeds are to Manashu, Garashu, Kanashu. They may be good or they may be no good. He who has a Manashu, Garashu, Kanashu, he is a man. If a man desires to be Good, he must learn to better his thoughts and words, and deeds even down — they are in concord with those of Heaven. Then only will his spirit fly to meet the Almighty, to merge in Him.

Mediyomah (Amazed) You mean that a humble spirit like mine can be absorbed in His exalted Light?

Zarath Ah yes, that is where it comes from, and that is where it returns after it is free from all dross, and is refined. Our holy Avastu says: Avastam, Mazdarm, ashonem. Avastam, Mazdarm, ashonem.

That I may merge in Ahura Mazda the Highest Lord of purity (pause). But cousin, let's

begin our journey. Experience will increase thy faith and expand thy soul.

Mediyomah Good cousin, I shall follow thee readily. For I know I shall profit by thy wisdom. (They start walking and Curtain comes down.)

# Scene 2

(Enter Zarathustra and Mediyomah.)

Mediyomah We had a long and weary journey, brother. Let's rest a while and refresh ourselves (pause). The sky looks heavy and the breeze is rising.

Zarath Ay cousin, we shall need all strength to cross the river. We shall pray to the Bounteous Lord for an easy walk-over. (They wash hands, feet and faces.)

Mediyomah (In fear) The river is broad.

Zarath So it is (pause).

Mediyomah Soon the sun will retire.

Zarath Ay, we shall not tarry long, we should be on the other side of the river before darkness overtakes us (pause). Art thou afraid, Mediyomah?

Mediyomah (Hesitatingly) Oh no, no, not when thou art with me. (They pray. Mediyomah is uneasy. Looks towards the river in fear.)

Zarath Come cousin, let's go.

Mediyomah But — you know not how deep the waters are.

Zarath God will see to it that we tread in shallow waters.

Mediyomah (After a pause) But you know not how strong the current is, brother!

Zarath      Cousin mine set aside thy weakness and follow me Put thy faith in God, and thou shalt be safe

(Medyomah follows Zarathustra in reluctance Both holding up their robes to cross. The lights are dimmed to change the drop-scene to one of a landscape) A moment later Zarathustra and Medyomah enter from the other side as the lights go up)

Medyomah :    (Amazed) Forgive me my lack of faith dear Lord, Forgive me the want of courage (pause) Zarathustra, what amazing powers the Lord has bestowed on thee

Zarath      (As they walk) A like reward may be thine, as thy spirit grows. (pause) But remember one thing, cousin, miracles do not signify spiritual growth One may have to labour hard for a whole lifetime and yet remain gross.

Medyomah    I shall strive hard to attain those spiritual heights.

Zarath      I wish thee well, cousin.

Medyomah    We have been on the road for a long time Zarathustra. What is our destination ?

Zarath      We go towards sun rise We might reach the court of the great Shah Kai Vishtaspa, who rules Iran from his high seat in Balkh.

## Act III — Scene I

(Vishtaspa Shah of Iran. Farshostra his Vazir and Jamaspa his astrologer, 10 years later The court of King Vishtaspa, in Persian splendour, Enter King Vishtaspa, with his Minister Farshostra, his astrologer Jamaspa and some courtiers. King Vishtaspa sits on his throne All bow)

Farshostra & Jamaspa    Hail Shah-in-Shah Behold your humble servants, ready in your service to carry out your behests.

King Vis      Aye dear courtiers Your loyalty is great I lack not in appreciation (pause) Ah Farshostra, are you sure that all our kingdom was searched for a man who can cure my beloved horse ? (pause) He means more to me, than life itself (pause) If I lose him, I can never be happy again.

Farshostra    Sir, we have searched East and West we have looked North and South We have brought all the Hakims and magicians from in, and outside your kingdom, but none has a remedy to restore vigour to this animal.

King      Animal you call him Farshostra ? — why, he's human to me (pause) When I am on his back, he is part of me and when he gallops off ah, we are on the wings of the wind (pause) I am broken without him (long pause)

(Farshostra and Jamaspa consult in whispers)

Jamaspa      (softly to Farshostra) Shall we ask permission to call the aid of Zarathustra ?

Farshostra .    Aye, that, I think is the only resource now

Jamaspa .      (Loudly, Sir, there is a prisoner in your custody at present He might be of help

King      And who is he Jamaspa ?

Jamaspa He is he one who was imprisoned for sedition and heresy some time ago. He is the sorcerer Zarathustra.

King We have had sorcerers and magicians by the score — But all of no avail.

Jamaspa Sir, I have been noticing This One (pause) He has great occult powers — and may restore your horse to health, with his holy mantras.

King Vis Mantras ? and what are mantras pray ?

Jamaspa Mantras are formulated phrases or sentences which when uttered in fervent prayer to the Almighty bring health and happiness to body and soul. These are mantras *spenta*. There are also mantras *ashvina* that have words or phrases already highly potent. The right utterance of which would produce immediate salubrious results.

King (after thinking) Ah that might be helpful. (pause) I shall not leave a single stone unturned for Aspatha (pause to think). Bring the prisoner here.

Farsh (To a soldier) Shepasah go and lead the prisoner Zarathustra here, to the Shah-in-Shah. Soldier bows low and retires.

King What is this talk of sedition ? What has the man been preaching ?

Farsh Your majesty He talks of Spenta-Menu and Angreh-Menu, the good and evil spirits. He talks of Man's struggle with himself — He talks of 'Humata, Hukhta, Huvareshia, — good thoughts, good words, good deeds — He talks of God in the Highest in whom all Spirit and Matter will ultimately merge.

King Sounds a strange doctrine — (pause) and where are these Spenta-menu and Angreh-menu ? — Are they in our kingdom ?

Jamaspa Shah-in-Shah, they are everywhere in this world (pause) Without and within us (pause) Man has to fight the greatest battle within himself — (pause) Greater than any fought against the Devas, on the bloodiest battle-fields, where flesh is torn and blood is spilt — but the spirit remains unhurt. It rises again seeking two-fold vengeance (pause) I have heard this Zarathustra talking — and feel, he has profound wisdom. His very presence stirs one's soul. Farshoatra and I have learnt a great deal from him (pause).

King Strange indeed ! — and also thought provoking — (pause) But my mind is so full of my horse. (pause) If Zarathustra can bring him back to health, we shall be pleased to discuss — and even — accept his doctrines.

Enter prisoner led by the soldier.

(There is a moment's silence as King and courtiers are awed by Z's mere presence) (pause)

King (In stage whisper) Zarathustra !

(Prisoner meekly looks up and looks down again)

King (Loudly) Zarathustra — Art thou a magician ?  
Zara (Slowly and softly) I'm a servant of Ahura Mazda, the Almighty.

King I hear thou hast great occult powers ! (pause) I have a horse — a wonderful horse — He's now afflicted with a dread illness which has rendered his limbs useless (pause) Canst thou not by thy powerful mantras, restore them to health ?

Zara (Gently) If God is willing, — he can be made whole.



King And thy reward — magian ?

Zara I make no demands

King It is strange again (pause) But the Shah of Iran does not let pass a good service unrequited (thinks), shall give thee four boons, — One for each leg of my steed restored to its full strength

1 I promise — accept thy creed which is of Truth

2 Next my Queen shall be thy mate

3 Thirdly Aspasah my son shall fight for thy doctrine with his sword.

4 And lastly those who brought gloomy upon thee shall be wred out their share of punishment

Zara Sere thy bounty I hold in esteem. Thy bidding shall be done (pause) My fervent prayers of manthra-spenas and Fushooso-manthras shall rise to Heaven and if it pleases Him and if he so desires, your steed shall be restored to health

King I'm pleased with thee Zarathustra, come let's not tarry For Aspasah is in agony I shall lead you to him myself (King and Zarathustra retire the others follow)

## Sept 2

Next day in the Royal garden. Later King  
Parshurama Jamappa. All in good spirits.

Fursh      The Shah-n-Shah is in a resplendent mood today  
king      Very we are 'for Aspathash' is on his legs  
again He galloped me over fields and forests  
toward me Furshasta did how much  
how Aspathash returned to Zarathustra's sup-  
per room (page) about ten miles how  
he himself he sprang up to him

(pause) He shot me an arrow even before I could settle on his back. - (pause) Ah that was just wonderful. (pause) This man Zarathustra, his magnetic powers. To stand beside him while he was praying turned me to be cured. (pause) I remember my uncle telling me, when I was a boy, that there was born in his Kingdom a Holy child who was named Zarathustra. An unusual name, but if Father explained that, Zarathu was Persian, golden, and - ashtra means lustre, and this Golden lustre would one day be a great spiritual teacher. (pause) Could this be the Holy one? (pause) Jamshid, you should know for you read the stars.

Zarathustra: Sure the heavens do show signs of a Spiritual change coming over Iran, and I am sure Zarathustra is the enlightened one to shed new light on us.

**King:** Parshostou Jamaspa = I have a wish to share his  
 ore of wisdom. — I have granted him his freedom,  
 and have asked him to meet us here in the garden  
 (pause) (Looks towards the entrance) There  
 I can see him coming.

(Enter Zarathustra)

king      Welcome, Zarathustra. Your mantras worked  
marvelously. I'm indebted to thee, truly.

Zafarath Peace be unto thee Shah-n-Shah The Almighty  
wished : 50

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**K up** Zarathustra, tell me how thou has attained this knowledge and wisdom (please)

Zara h I was in his harness for long years, leading an  
 an effort in the work of Science (pause) there  
 the Almighty was joined to commune with me  
 and teach me the language of Nature itself — In

is the Holy Avesta ! It is a message of Peace and Good will, through me, to the world.

King : And what is that message pray ?

Zarath. : Man has to make his Spiritual progress towards the Eternal Light, which brings Divine Knowledge, Bliss and Immortality. The supreme aim of Human Life is to acquire all the attributes of God which is the final purpose of Nature's Evolution, — to possess Him, to reside in Him. (pause) Therefore Shah, His message is to lead a life of Righteousness. (pause) With the Love of God in you heart and words of Devotion on your lips, — be ever ready to serve your poor brethren who need help. (pause) Thus the strength of Ahura shall pour unto you.

King : Shalt thou not teach me how to pray ?

Zarath. : (pause) When it is day, face thou the golden orb which is the Sun : for his splendour is the garment of the Lord ; Lift up thy hands to Heaven and chant thus : (chants with fervour) Kschnaothra Ahurahe-Mazdao ! Ashem-Vohu : Vahishten-asti Usta-asti, Ushta-hamai, Hyat-ashai, Vahistai ashem.

King : (pause) Ah, these words hold charm. (pause) But what do they say ?

Zarath. : They have a charm, because they come from Ahura-Mazda Himself. They sing the Glory of God and they tell you that "Righteousness is the highest good. It Alone is true happiness : Happiness comes to him who is Righteous for the sake of Righteousness".

King : (Thoughtfully) Righteous for the sake of Righteousness, and not because honesty is the best policy.

Zarath. : Ay, ay, Shah-in-Shah, your grasp is keen.

King : I shall keep this little prayer in my heart and utter it a thousand times a day. (pause) But when darkness falls and the sun is not there, where do I turn ?

Zarath. : When darkness comes, turn to the fire in thy hearth, tend it dearly, — feed it with incense and keep it ever alive. It's lustre will always attract the Holy Spirits into thy dwelling.

King : But tell me Zarathustra, is there not a special message for a King ?

Zarath. : That, there is. A man is born a King for his past good Keshas. Kschtra-vairye, — the righteous Power is bestowed on him; which gives him the Divine Right to rule. (pause) He looks to the happiness of his subjects. He feeds the poor ; — he clothes the naked and he tends the sick. — In sooth, he is a shepherd to his flock. But the day he abuses this Kschtra-vairya to tyrannize over his people, — he draws on him the wrath of the Almighty — (pause) His happiness and his kingdom are destroyed.

King : (Slowly) With the Grace of Ahura-Mazda I shall rule as it pleaseth Him. (pause) Zarathustra, I am deeply indebted to thee for this knowledge. — Thou shalt teach me every day. — How to live, and how to rule, how to thank the Almighty for leading me to the path of Truth. (Turning to his ministers) Farshostra, Jamaspa, listen — (pause) Send out a firman to my people that Zarathustra is our Spiritual teacher, and whosoever wisheth shall enter his fold.

For my God is the God of Zarathustra.

The God who shines through the Sun in the sky. And through the Fire upon the Earth. And I am content. — I need no other God.



## Act IV — Scene 1.

(Some years later. Enter King Vishtaspa, with courtiers; meets Zarathustra in the Garden.)

King Vis. : Zarathustra, the sight of thee refreshes me ?

Zara. : Hail Shah-in-Shah; God's blessings on thee, thy abode be ever in his Light.

King Vis. : Thanks Zarathustra, thou art the jewel of my Kingdom. Thy teachings have brought peace goodwill to my people, and health and plenty cheer the entire land. (pause) Thou hast revealed to us God's great plan; and thy teachings unfold the Spirit in man. (pause) Yet I am so restless at heart (pause) Four boons I had granted thee, when thou didst cure my precious steed. (pause) Today, four wishes I crave of thee (pause) Prophet, tell me they shall be granted.

Zarath. : Sire reveal to me your desires and I shall do my utmost to bring you succour.

(pause)

King Vis. : My Soul has a longing for a vision of Heaven to know how I am held in God's esteem. Next, I wish that faculty, to see and know all present, past and future.

Thirdly let my body be so invulnerable, that no weapon can pierce it — no evil can sully it.

Lastly, let not my body and soul be parted until the last day of judgement.

These are my heart's desires and these I ask thee to fulfil.

Zarath. : Sire, I am but God's humble servant. I shall pray to Him that your wishes come true. (pause) But I beseech thee, consider the imbalance in the Law of Nature if four boons are lodged in one human heart. (pause) Even the Archangels, — each is bestowed with One attribute of God.

Therefore Shah-in-Shah, choose a single gift for thyself, and let the other three be distributed amongst thy scions and warriors, who also merit high rewards.

King : (Thoughtfully) Zarathustra, Prophet, thy words are full of wisdom (pause). I have set my heart to experience my Heaven. (pause) Grant me that boon. The rest I leave to your profound judgement.

Zarath. : Sire, assemble your courtiers here tomorrow. Call all your warriors who have worked and fought for Truth. Bid them come with devotion in their hearts. Our joint prayers and fervent appeals shall rise to Heaven; and if the Almighty so wills, His gifts shall be showered on the worthy ones. Till then, put your trust in the Divine Grace, let God be your constant thought, your unceasing prayer.

King : Ah, Zarathustra, my thoughts shall rise to Heaven and my lips shall sing His praise. — (pause) Adieu we shall meet on the morrow. It shall be a holy gathering and thou canst prove thy doctrine's worth.

## Scene 2.

(The court of Vishtaspa assembled in splendour, with his sons Aspadia and Peshotan, his ministers Farnhostra and Jamaspa, and other great ones. Zarathustra stands on one side in a prayerful pose.)

King : Now Zarathustra, we await thy bidding.

Zarath. : I beseech one and all to join me in silent prayer. (Zarathustra starts singing a verse or two from the Gathas) (To be softly, slowly, clearly and ultra-melodiously chanted. After which celestial



music is heard in the distance. It gradually becomes louder, as three angelic figures appear on the stage in brilliance. King and Courtiers stand up in awe.)

Zarath : Hail, holy Spirits — to the abode of Kai-Vishtaspa.  
(Long pause)

Voice of Spirit : We are the Archangels, Vahu-Mano and Asha-Vahishta, and this the Spirit of the Holy fire Boorzin-Meher (pause) We come from the Almighty at thy behest Zarathustra. (pause). We bring blessings for the Shah and his warriors, on the promise that they uphold the faith given to thee by the God in the Highest. (King and courtiers bow and hold up their right hands, palms showing in acceptance of the promise).

Burzin : Valiant Aspandiar, scion of Kai-Vishtaspa, thou hast won grim battles for the faith. (pause) Taste this fruit of the evergreen pomegranate, — and thy body shall be invulnerable to all evil. Thou shalt keep on fighting for Zarathustra's doctrines.

Aspand : (Comes forward and eats of the divine fruit)  
Thanks great Spirit. — Ah, I already feel my blood warming up, — and my muscles tighten as of steel.

Asha-Vahis : (Offering a flower to Jamaspa) Grand Vizier Jamaspa, thou readst the stars, for thee is the perfume of the Rose of Paradise, — inhale it, — and every breeze that brings the scent, shall waft the Past, Present and Future before thine eyes.

Jamaspa : (Comes forth and smell it) Ay, ay, Good Spirit, it has a heavenly perfume, — Thanks be to God for the great boon.

Vahu-M : Peshoten. — Kai-Vishtaspa's blood runs in thy veins. Thou art the pillar of Truth. — Take a

draught from this cup. It is goat's milk mixed with the holy Haoma-Juice. It's thrice blest by the Almighty. It's the Elixir to keep your body and soul together till the last day of judgement.

Peshoten : (Drinks from cup offered to him) Ah, I feel peacefully exalted. I am grateful to my God for this bounteous gift.

Asha-Vahis : And now, — King Vishtaspa of Kayani Dynasty, — Prepare thyself for the Heavenly flight (offers Vishtaspa a golden cup). Quaff this drink from the fountain of Life, and thy soul shall be transported — for a vision of Heaven. (Vishtaspa drinks from the cup, sits down in his chair and gradually falls asleep. Soft music is heard and a golden chariot with four prancing horses appears on one side in the background).

Burzin : (Approaches the throne and holds out his hand to King's soul which is standing beside the sleeping King.)

Come Vishtaspa ; — thy journey begins. (He walks towards the chariot holding the soul's hand. The whole assembly, turns to look at Burzin, walking towards the chariot. They are amazed and aghast).

King's Soul : (In a trembling voice) This cohort in purple and gold — Is-it-for-me ?

Burzin : Ay Vishtaspa ; — lift thyself into the chariot. (pause)

K's soul : And who shalt hold the reins, to control these prancing horses ?

Burzin : Thyself shalt drive them. They shall carry thee to the gates of Heaven. (The horses take a start, soft music)

K's soul : Tarry Kind Spirit. My soul is trembling ! (The chariot takes speed through the atmosphere, into

the kingdom of Stars. In the back-ground, tinsels and stars are lowered to show the kingdom of Stars. Voices of Heaven are heard)

Heavenly      Hail Kai-Vishtaspa, — defender of Truth ;  
Voices :      Enter the Gates of Heaven.  
                 Welcome to the realm of Eternal Light.  
                 Hail, Hail Vishtaspa, — Shah-in-Shah of Iran,  
                 Come to the abode of celestial songs.  
                 Thy deeds on Earth are glorified.  
                 Thou shalt ever live, in the hearts of thy country-  
                 men.  
                 Hail to thee Vishtaspa, — Zarathustra's true friend.  
                 Thy place is among the Yezatas.  
                 Hail, Hail, Vishtaspa, — lover of mankind,  
                 Thy seat is with the Yezatas, . .  
                 Blessed Shah of Iran, Hail, hail, hail.  
                 (music dies out. Long pause).  
                 (on the stage, Vishtaspa slowly awakes)  
                 (Pause)

King Vis :      (After a pause) Zarathustra, (pause)  
                 Where was I ? (Looks around). Into the king-  
                 dom of Bliss. I had flown — through the mists  
                 of the Earth — Into the realms of stars ! (pause)  
                 That dazzling effulgence ! (pause) Those celestial  
                 voices ! — (pause) where are they ? (pause) That  
                 peace and harmony, — no human being has  
                 known ! Yes, IT WAS HEAVEN ! (Happily)  
                 and I am ranked with the holy Yezatas ! (en-  
                 thused) Zarathustra, verily thou art God's be-  
                 loved, — (pause) and my heart is with thee.

Zarath :      And Vishtaspa of Iran, — did you face the  
                 Almighty ?

King :      Ay, Zarathustra ; — He was truly majestic !  
                 Almighty God was full of Lustre, full of Grace,

Angel of all angels ! The Shah of Iran looked a  
beggar before Him !

Zarath :      Vishtaspa, thy desire is fulfilled. May the  
                 Mazda-Yesna Deen increase in its Lustre and  
                 grace.

(The Curtain)

A Narrator comes out to recite the Epilogue.

### Epilogue

Narrator :      This is a tale eight thousand years old,  
                 When the Aryans were drawn into  
                 Zarathustra's fold.  
                 When men probed deep into Spiritual treasures,  
                 They had hardly time for worldly pleasures.  
                 Zarathustra's religion took lustre and fame,  
                 And Iran was proud of Zarathustra's name.  
                 Today that blaze is reduced to embers,  
                 Behold its dying gasps and falling members.  
                 Wake up Zoroastrians, — Rekindle that flame !  
                 Fan it, and fawn it — Its brilliance proclaim.  
                 Take up the cudgels, and fight for 'Ashem',  
                 Teach all tender shoots, to sing Zarathustra's fame